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Missions

A·Baptist·Monthly·Magazine



"MERRY CHRISTMAS!"

CHRISTMAS AND CHILDREN'S NUMBER

The American Baptist Foreign Mission Society

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MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, TIDINGS, AND THE HELPING HAND

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page

TO HELPING HAND SUBSCRIBERS :—

Beginning with next month, *Helping Hand* ceases to be a separate magazine and will appear as a department in MISSIONS. The department will retain all the features that have endeared the magazine to so large a circle of readers, and will continue to be edited by Mrs. Montgomery.

MISSIONS now becomes the organ of *all* our societies, representing every field of missionary effort. It ought to be in every Baptist home in the country, *and it will be if we all work together*. To this end, we want to add the name of every *Helping Hand* subscriber to our list. Many have already sent in their names. If you have not done so, will you not attend to it today? We want to welcome you all this month, if possible.

Cut out this blank, fill it out, and send it with Fifty Cents to MISSIONS, Ford Building, Boston, Mass., and it will bring you thirteen numbers of the best Missionary Magazine published.

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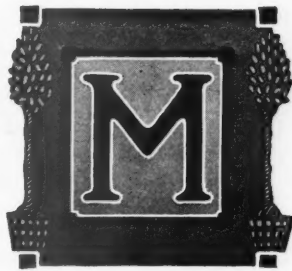
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VOLUME V



BOSTON -- NEW YORK -- PHILADELPHIA -- CHICAGO
OFFICE, FORD BUILDING, BOSTON

1914



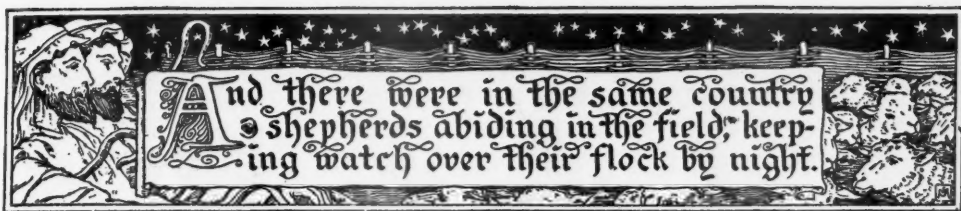
A Christmas Carol

BY DINAH MARIA MULOCK CRAIK

God rest ye, merry gentlemen; let nothing you dismay,
For Jesus Christ our Saviour, was born on Christmas Day.
The dawn rose red o'er Bethlehem, the stars shone through the gray,
For Jesus Christ our Saviour was born on Christmas Day.

God rest ye, little children; let nothing you affright.
For Jesus Christ, your Saviour, was born this happy night;
Along the hills of Galilee the white flocks sleeping lay
When Christ, the Child of Nazareth, was born on Christmas Day.

God rest ye, all good Christians; upon this blessed morn
The Lord of all good Christians was of a woman born;
Now all your sorrows He doth heal, your sins He takes away;
For Jesus Christ our Saviour was born on Christmas day.



MISSIONS

VOLUME 5

DECEMBER, 1914

NUMBER 12

Raise the Deficit



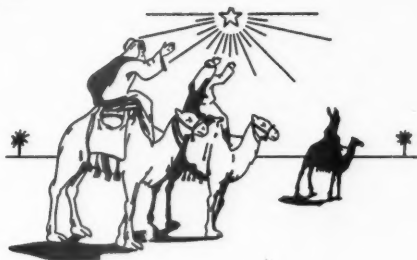
AS a result of a strenuous effort by the Committee of Twelve, appointed by the Northern Baptist Convention in June to raise the deficit of our missionary societies, the committee has just announced that about \$45,000 will be needed to meet the conditional offer of one of our large givers, which would cancel this deficit. A final effort is now being made to secure the cooperation of all our churches and our Baptist laymen that this deficit may be secured at once.

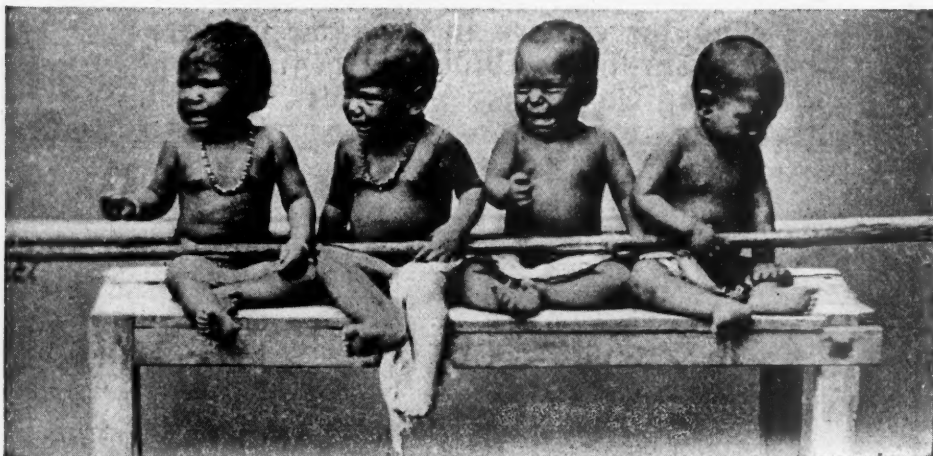
As one who deeply feels the great blessings which have come to our denomination through our missionary efforts, and which were so manifestly shown during the great Judson Memorial celebration in Boston; as one who knows from personal contact the great sacrifices of the consecrated men and women who have given, and are giving, all that they are, and have, for the extension of God's kingdom on our own mission fields, and as one who knows the burdens that lie on the hearts of our mission boards, in their efforts to respond to the challenge of the new century for an adequate equipment for the advance movement which is imperatively needed, may I not make an added appeal to that of our committee, that every church, and every layman, who has not already given, will now respond to this appeal?

Let this response be universal, from every Baptist Church in our land, to the end that God's name may be glorified and His cause advanced as never before in the history of our great missionary enterprises. Let us put our offerings by the side of the lives of the men and women who are giving their all to the Lord.

EDWARD H. HASKELL.

Newton Centre, Mass.





WHY NOT CHRISTMAS FOR SUCH AS THESE?

Childhood in Many Lands

HOW THE WORLD'S CHILDREN LIVE AND DRESS, WORK
AND PLAY — SOME HAVE CHRISTMAS, MANY HAVE NOT
— BUT ALL ARE INTERESTING AND SOME SEEM QUEER

A Prayer

Lord Jesus, Thou who lovest
Each little child like me,
Oh, take my life and use it
And let me shine for Thee;
Oh, give me bits of work to do
To show how much I love Thee too.

I know in distant countries
Beyond the deep blue sea,
Are many little children,
Thou lovest just like me.
But they have never heard Thy name,
And do not know that Jesus came.

Lord, let me send Thy message
Across the deep blue sea,
To tell those little children
What Thou hast done for me;
Oh, show me, Lord, what I can do
That they may know and love Thee too.
From "The Round World."

A Baby Boy of China

"My little Baby, little boy blue,
Is as sweet as sugar and cinnamon too;
Isn't this precious darling of ours
Sweeter than dates and cinnamon flowers."

That is what a Chinese mother sang to her baby boy. Baby boy crowed and laughed at the pretty song. His big sister, Pearl, thought him as sweet as any flower could be. No baby in all China was as

pretty as he! His round face was a wee bit darker than our babies' faces are, and his hair was straight and black. Two shining dark eyes he had. He was dressed in a blue coat and wee trousers that covered his toes right up. On his head was a little round cap with a hole in it. Through the hole came a little tuft of black hair.

His home was a little house set in a busy street. His cot was a corner of the big bed that took up a lot of room. Wrapped up in a warm quilt he slept as soundly as our babies in their little white beds.

Pearl often took Baby boy to see the shops, which were gay and pretty to see. They had long painted boards hanging down, which swung to and fro in the wind. On the boards were painted strange letters that told the people what the shopman sold. The streets were so narrow that Pearl had to be very careful as she walked along. Sometimes they saw a man selling cakes and sweets, and saw the boys and girls stop and buy. Pearl hurried past him and did not buy. The missionary lady had told her sweets and cakes were not good for babies. Did not the mis-

sionary lady cure Pearl when she was a tiny girl? So Pearl believed the missionary and did not buy sweets for Baby boy.

Baby was called "Shining Eyes" by his mother and sister. He would not have a real name until he went to school. But when he was one year old he had a birthday party. Such a lot of people came, and every one brought a present. Grandmother brought a dear little round cap. Auntie brought a wee pair of shoes, with

great men wear in China on their hats, and some books were there. Now they were going to play a little game. Baby Shining Eyes was lifted on to the table beside the things. Then everybody was as quiet as mice as they waited to see what Baby would touch first. If he touched the money, everybody would say, "He will be rich." But if he first touched the button, "He will be a great man," they would say. Shining Eyes looked round at them all. Through his round cap a tuft of black hair stuck straight up; his pretty blue boots and blue coat made him look quite a little boy blue. How quiet they were as they watched him! Shining Eyes stretched out his wee hands and, with a little chuckle, caught up the pens and cuddled them. Every one said, "He will be *clever*, because he has chosen the

感恩慈

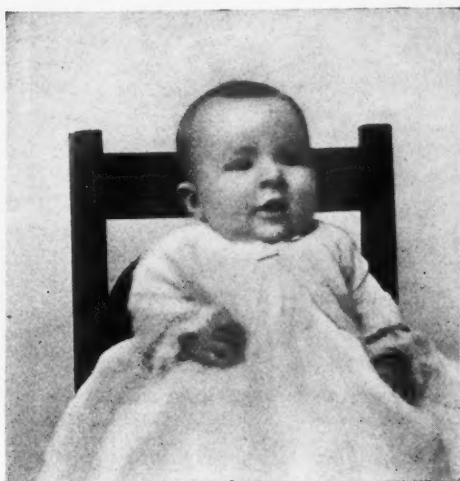
This is
Baby's
Name:
"Good-
ness and
Mercy
shall
follow
Me"



SWEETER THAN DATES AND CINNAMON FLOWERS

beautiful embroidery on them. Shining Eyes was very pleased with his pretty shoes, and crowded with delight when they were put on his little toes. The missionary lady came, too; her present was a beautiful picture of the Baby Jesus lying in His mother's lap. Shining Eyes loved the bright colors in the picture, and Pearl hung the picture up so that every one could see it.

They had a very grand feast, and after everybody had finished, father began to put some things upon the table. Some pens and queer Chinese ink, like paint, money, a very gay button, like the buttons



HERE IS AN AMERICAN BABY FOR CONTRAST

pens and ink." Shining Eyes had chosen, and the game was done.

Now the party was over so the missionary lady said good-bye. She kissed wee Shining Eyes and Pearl, and said, "Thank you for the party" to mother. Father said to her, "Now we know little Shining Eyes is to be a scholar. When he is old enough, will you have him in the Mission School?" How glad she was to say "Yes." She walked home, in the quiet evening time, thinking of Shining Eyes and of the Baby Jesus. What lovely

stories would she tell to the Chinese boy of the Heavenly Babe. He should learn to sing, as the English children sang, —

“Away in a manger, no crib for His bed,
The little Lord Jesus laid down His sweet head;
The bright stars above Him, looked down
where He lay,
The little Lord Jesus, asleep in the hay.”



SOME AFRICAN TREASURES

An African Treasure

I wonder how the African baby gets his eyes of brown! Perhaps from the night sky with its shining, twinkling stars, for African babies' eyes are very bright.

You would have loved Baby Mpiri, if you could have seen him lying on his mother's lap. His tiny body was a light brown. He grew very much darker afterwards, and you would have known he was an African child because of his tight woolly curls, and his shining brown body.

His house was like most African houses — big tree trunks propped up the thatched roof, and in between the tree stems were twisted in and out dried grass. Inside, the walls were made smooth by a plaster

of mud, which dried quite hard. The little house had no window, only the doorway let in the light and air. There was a little fire in the middle of the hut, and when it was time for Mpiri's bath, a pot of water was put on to heat. When the water was warm, mother bathed her baby.

To teach him to walk, mother threaded some little tin bells on two pieces of string and tied the string round Mpiri's ankles. He soon found that when he moved his legs the bells tinkled. He liked to make the tinkling noise, so began to put his feet down one after the other on to the mud floor, and in a little time he was able to walk quite nicely.

When Mpiri was big he meant to go hunting with father. Already father had promised to teach him to shoot with a little bow and arrow, and Mpiri dreamed of the time when he would be a mighty hunter. Mother tied on her boy's neck a little piece of string with some beads strung upon it. She was afraid of the forest animals, and thought if she gave her boy a charm — that is what she called the bit of string — nothing could harm him.

One day when Mpiri was ill, mother tied on a new charm to drive the pain away. Your mother would have given Mpiri a powder, for the little boy had really eaten too much sugar-cane. But this African mother did not know what to give him. When she found that he did not get any better, she called the doctor in.

But oh, what a strange doctor! He was dressed up in skins and feathers, and had paint on his face which made him look very horrid. He sang and danced and made a great noise until Mpiri's head ached very much. That was all he did. But he did not forget to take away a goat with him in payment for his queer medicine.

Mpiri got better, though I am sure the medicine man did not do him any good. He grew strong and well, and when he was old enough he went to school. Only a few African children go to school. The schools are very few and the children are very many, for Africa is a very large place.

In a village near Mpiri's house a missionary lived. He had built a grass-and-mud hut for a school, and there he taught all the children who came to him. Mpiri

had a long way to walk, so every morning he took his dinner with him. Mother wrapped up some cold porridge and bananas in a large cool leaf, then off Mpiri would go. Through the tall waving grass he went, past the forest trees, scampering by the dark places in a hurry, until he reached the school.

Will it not be splendid if he learns to be a teacher? Then he will be able to help other black boys and girls. Or perhaps he will be a real doctor, and help the sick children to get well and strong.



A Flower of Japan

It was beautiful spring-time in Japan when a little baby girl first opened her eyes. In the garden the cherry trees were blooming. Their pretty pink petals fell like a soft rain when the wind gently touched the trees. All the air was full of cherry blossoms; some floated into the house and rested on the little bundle of clothes that hid the baby girl. So the flowers chose her name, you see, and "Cherry Blossom" she was called.

She was soon able to go into the garden

to see the trees whose pretty blossoms had named her. She was tucked up cosily, then tied with a big sash on to mother's back, where she was quite safe. There were so many delightful things to see that it was no wonder Baby loved her garden.

The cherry blossoms had vanished, but had left behind swelling cradles which one day would be sweet fruit, hiding within them their seed babies. Now lovely wistaria was in bloom, swinging great lilac tassels in the warm wind.

Cherry Blossom's house was as wonderful as her garden. It was made of paper! That does not sound as though the house was very strong, does it? Yet the paper walls were strong enough to keep out the wind and the rain. The walls were made like shutters. Every morning, when the sun shone, the shutters were taken away, and then the house was like a big summer-house. The sweet warm air came into the paper house, and brought with it all the garden scents of flowers and trees. At night, and on very wet days, the walls were put together again and then rain and wind were kept outside.

There was very little furniture in Cherry Blossom's house. There were nice soft mats on the floor, and cushions, but not any chairs. One picture hung on the wall, and one beautiful big vase stood in a corner. In the vase there were always a few flowers. In the winter time the vase held one or two big chrysanthemums. When the peach-trees were in blossom, one big spray of the pretty flowers was put in the vase.

Of course there were warm quilts for go-to-bed time. The pillows were hard, round pieces of wood; I am sure you would not like to change your soft one for it. There was a big tray standing on a low stool; upon this tray the meals were always set, and Cherry Blossom's mother and father sat on the floor and helped themselves from the tray.

When Cherry Blossom grew old enough, she too sat on the floor and ate her breakfast and dinner from this funny table. She soon grew very clever with her chopsticks and could eat a tiny bowl full of rice without spilling a single grain. If ever you go to dine with Cherry Blossom you



I'M FROM JAPAN, TOO

must ask her very politely for a spoon. You will not be able to manage to eat rice with two ivory sticks, and she would be shocked if you spilt even one grain. She will be sure to give you some tea, and will give you a beautiful bow when she offers it to you. You will, of course, give her a

very nice bow in return, for she is like all Japanese children, beautifully behaved.

When she was quite a wee baby she scarcely ever cried. Mother looked so shocked when the baby face puckered up that it straightened out again directly to see why mother was looking so strange!

Mother took a lot of trouble to teach Cherry Blossom good manners. She taught her to be kind to animals, too. When Cherry Blossom lost her puss she went hunting for him everywhere. "Where is my honorable Pussy," she said. At last puss was found and was hugged by his little mistress. "Oh illustrious one, where have you been?" That is a nice way to speak to our pets, don't you think, so much better than calling them ugly names.

The day came when Cherry Blossom was old enough to go to school. She was very delighted to go. She felt almost grown up, although she was really very tiny. Mother had given her a new kimono — that is, a dress with long hanging sleeves — and a very gay sash. So no wonder if Cherry Blossom felt very smart indeed.

The schoolmistress was an English lady,



BOYS IN JAPAN: SCHOOL BOY CADETS AT TAIKA

but she had learned Japanese manners. She bowed to Cherry Blossom's mother and promised to teach the "honorable miss." (That was Cherry Blossom, you know.)

The little girl worked hard at her lessons,

days, when boys and girls fly kites, play with dolls and flags, and have a good time. Cherry Blossom knew all about Japanese feast days. "What do you do on this your feast day?" she asked teacher. "We give presents to each other to show how



LITTLE PARTY-GOERS IN JAPAN

so of course she loved school. The schoolmistress taught them to play as well as work, and showed them all the kindergarten games children like so much.

When Christmastide was near the teacher told the children the story of the Holy Babe and why the Christian people keep His birthday as a feast. The children were still as mice, as teacher told of the light in the sky and the song of the angels.

Japanese people keep a great many feast

glad Jesus' birthday makes us," teacher said. "And we give to the poor on that day and make them happy, because that makes 'Jesus high in glory' happy, too."

Cherry Blossom had a great deal to tell mother that day.

A Beauty of Burma

Through the country of Burma there flows a broad and deep river. Sometimes it flows swiftly, with high hills on either side. Wide and dark forests come close



TWO LITTLE MAIDS OF BURMA. WE SHOULD LIKE SOME CHRISTMAS DOLLIES FROM AMERICA

to the water's edge, the tree branches growing so closely together that the bright sunlight can find no way through.

But there are parts of the country where the river runs more slowly. There the banks are sandy and low, the trees are not so tall, nor do they grow so closely together. Gaily dressed fishermen cast their nets from the sand-banks, and boats with broad white sails pass by on their way to the villages and towns.

The people of Burma build their villages and towns on the banks of this beautiful river. Some of the villages are perched up on the high river bank and close to the dark forest land. A great many of the towns are built where the river bank is low and sandy, but always the people love to build quite near the river.

Do you know why? Water is very precious and scarce, for Burma is a very hot country. The roads in Burma are rough and stony; sometimes the bullocks that pull the carts fall into the big holes in the roads. So the Burmese people make a road of the river.

Big steamboats carry them and their luggage up and down the river to and from the different villages. The strange

sailing boats carry rice, corn and freshly caught fish for the villagers to buy.

At the landing-places, where the people wait for the steamers, there are always plenty of children running about. The little Burmese love to watch the big boats go by and see the people hurrying off the boats.

How pretty their clothes are! Everybody — men, women and little children — wear very bright and pretty colors. Each has a white jacket and a skirt. The skirt is always of a pretty color, and sometimes made of soft silk. The ladies' skirts are longer, indeed they often wear them so long that they trail upon the ground. The ladies wear long scarves, and when they are in the open air they carry a sunshade. The sunshades are very often made of thick paper, with flowers and birds painted on them. The Burmese ladies are very glad to use their sunshades, for the sun is powerful and they have no hats. The little children wear the same kind of clothes, unless they are tiny babies. The boys are dressed in short skirts and white coats, and the girls in skirts that trail on the ground "just like mother's."



WE ARE ASSAMESE: WON'T YOU HELP US TO STAY IN SCHOOL AT NOWGONG?

Babies, when they are quite small, are tucked into warm wraps that have no sleeves and hooks and buttons to bother them, but as soon as they are old enough they are put into wee jackets and skirts.

I wish you could really *see* Mah Mie. She is indeed a Burmese Beauty. Her mother and father love her very much, and father works very hard catching fish to sell, so that she may have good food to eat and pretty clothes to wear. Mother teaches her quite a lot of things, although she is still very small, and tells her strange and wonderful stories which the little girl loves to hear.

Father is a fisherman, so of course his house is near the river, and Mah Mie often stays with him the long morning through. She plays at the edge of the water, watches the big boys splashing about, and pretends to help mother when she washes the clothes. Mother and daughter tuck up their skirts out of the way, then with a good deal of splashing the washing is done. Mother spreads the wet clothes upon the sandy beach and the sun soon dries them. When the work is done, mother gives tired little Mah Mie a pick-a-back all the way home.

Mah Mie's home is a strange one. Like all the houses built near the river, it has legs to stand upon. Sometimes the river rushes down from the hills in a swollen torrent, and overflows its banks and floods the villages. The thirsty rice fields rejoice, for now they have water in plenty, and each little rice plant thrusts its head above the flood to show how much it has grown.

That is why every house in the river villages is built upon stout legs, so that it can stand high and dry above the flood. A little ladder shows the way in, and the front of every house is open so that any one may peep in. What is there to see if *we* peep? A low stool with a tray upon it — that, of course, is the table; some mats of grass which are the seats, and beds, too. Mah Mie's cradle still swings from the grass ceiling, although she is too big for a cradle now. There are some cooking pots, some cups made from cocoanut shells, and one or two beautiful carved boxes which hold mother's treasures.

Under the house — among the legs on which it stands — the cattle and sheep

are stabled. Round about the village is a fence with a big gate. The gate is shut at night to keep out thieves and enemies. The fence is covered with creeping plants, and their bright flowers make the village like a garden.

On a hill near the village stands a beautiful temple. The sun shines upon its golden roof, and the wind plays tinkle, tinkle with the many bells that are hung upon it. Mah Mie's mother often takes



KAREN GIRLS CARRYING WATER

the little girl there, and is teaching her to pray as she prays. When mother kneels in prayer she thinks of a good man who lived long ago, but she does not pray to God. We want Mah Mie and her mother to know of Jesus, for when the little "Burmese Beauty" hears of Him, she will love Him for His kindness and goodness as we do.

[For these stories we are indebted to "The Book of Babies," by Mary Entwistle, published by the London Missionary Society.]



INDIAN MERRY-GO-ROUND AT A MELA OR FAIR

Christmas and the Children

HOW CHRISTMAS IS CELEBRATED IN CHRISTIAN AND NON-CHRISTIAN LANDS

IN NORWAY AND SWEDEN

In the country churches of Norway and Sweden the Christmas service is held at four o'clock in the morning.

The generous farmers put out sheaves of wheat for the birds.

The Scandinavian children were probably the first to hang up the mistletoe and burn the Yule log.

IN FRANCE

In France it is the Christ Child for whom the children watch on Christmas Eve. They put out shoes or slippers, instead of hanging up stockings, as we do, and in the morning they are sure to find candies and sweetmeats by their shoes.

New Year's Day is their day of gift giving. On January sixth they have a celebration, and the "King's Cake" is cut. This is usually a round cake, with a small china image baked into it. Whoever has the piece of cake with the image in it becomes King or Queen, and chooses a consort. Then the others have to watch everything done by the King and Queen. If they drink or eat, all the company must cry out, "The King drinks" or "The Queen eats," and whoever fails to call out must pay a forfeit.

IN HOLLAND AND BELGIUM

In Holland and Belgium Santa Claus rides a white horse. The children fill their shoes with hay, oats and carrots for the horse. In the morning they find that he has taken the food and he and Santa Claus have turned the room upside down, leaving for the good children what they desire, and for the bad ones a rod, and sometimes bits of coal.

In the early Christmas morning, the young men of a town meet in the central part of the town at two o'clock, to sing the Christmas hymns. One of them carries a star set on a pole and lighted from within by a candle. After singing the hymns they march to one of the wealthier homes of the town, where they are given a feast.

IN GERMANY

In Germany Santa Claus is known as Kriss Kringle.

The children make lists of the presents they would like to have. In some parts of Germany, a man called "Knecht Reprecht" is said to go to every house to ask how the children have behaved during the year. If they have been good, he helps Kriss Kringle by leaving the

gifts that the children wish, but if they have been bad, he leaves a switch, and advises the parents to use it during the coming year.

The children of Germany use certain toys only at Christmas time. Then they are put away until the next Christmas.

As far as we know, the Christmas tree was first used in Germany. In some places only the gifts for the parents are put on the tree and the gifts for the children are hidden in the pockets of the givers until the presents on the tree are given out.

IN RUSSIA

In Russia, the children believe that their gifts are brought by a little old woman, instead of by Santa Claus. Baboushka, the old woman, lived on the highroad between Jerusalem and Bethlehem. She was a very careful housewife. When the Three Wise Men passed by her house, they found her cleaning it. When they told her that they were on their way to offer homage to the newborn King of the Jews, she wished to go with them, and asked them to wait until she had finished cleaning her house. But they could not wait, so she was left behind, for she would not leave her work. When it was all done, she started out to find the King, but she was too late, so ever since she has been wandering over the world seeking him, and on the eve of the date when the Wise Men found the Christ Child, January sixth, she comes down the chimneys with gifts for the children.

IN CROATIA

On Christmas Eve, the church bell rings, and each family assembles in the living room, where a table is set with good things to eat, two loaves of bread, one for the Old Testament and one for the New, and a cup filled with wheat, barley, oats and other grains.

There are three wax tapers on the table, usually made by the grandmother of the family. The father lights one candle, and the family joins in a hymn. Then the taper is placed in the hand of each child in turn, who stands on the bench by the stove and says three times, "Praised be the Lord! Christ is born!"

On Christmas Day the father lights the second taper, and after he has said a short prayer, he blows out the taper and pushes the warm end down into the cup of grains. When he takes out the taper he looks closely at the end of it, for he believes that whichever kind of grain sticks to the taper will yield the largest crop the next year.

The last candle is burned on New Year's Day, the last day of the Christmas Festival.

IN ITALY

In Italy the children have Christmas candies instead of presents, and celebrate the day by worship of the Christ Child. But on the eve of January sixth, Befana (which is the Italian for Baboushka) comes to them with presents, as she does in Russia.

IN SPAIN

In Spain, too, the day of the Epiphany, January sixth, is the day for present giving, but the Spanish children believe that it is Balthazar, one of the Three Wise Men, who leaves their gifts.

At Christmas time, the Spanish children have "nacimentos." These are plaster representations of the birth of Christ. There is a little manger, trimmed with greens. In this is a tiny figure of the Christ Child. Around him are grouped little plaster figures of Joseph, Mary and the Wise Men. Sometimes there are angel figures, and the ox and ass are also represented. Tiny candles are burned, for candles are always a part of Christmas.

On Christmas eve, the Spanish people give parties for relatives and friends.

IN ENGLAND

Dickens in his "Christmas Carol" has given us a picture of Tiny Tim and the family Christmas, and our own Christmas customs came largely from the mother country. The singers who go about singing the beautiful Christmas carols on Christmas Eve are a special feature. Hanging the stocking in the chimney place is one of the English customs that has been widely followed by us. The Yule log and the mistletoe bough retain their hold in English family life. There is said to be a quaint belief, peculiar in England, that any person turning a mattress on Christmas



WE MUST BRING "MERRY CHRISTMAS" TO THESE LITTLE ONES

Day will die within a year; but to bake bread on Christmas Eve insures that it will never go moldy. The Scotch have a curious idea that it is very unlucky for any but a dark-haired person to first cross the threshold on Christmas Day, for the reason that Judas had red hair! The blazing hearth, with its stories, the plum pudding at the Christmas dinner and the Christmas cheer, are all familiar traditions to the English children.

Christmas in Non-Christian Lands

The author of "The Child in the Midst" says that few of those who live in a Christian land can realize the effect of the mere observance of the Christmas festival on those who have never heard of Christ. Christmas Day, although of course not celebrated by non-Christians, is nevertheless called in India "the great day of the year" by thousands of Hindus and Mohammedans. The simple fact that Chris-

tians celebrate the day causes them to think about the power of Christianity, this only religion that celebrates the birthday of its founder. Who was Christ? they ask. What did He do? Why do the Christians observe His birthday? Thus the inquiry rises, and the whole nation with its many millions is thinking and talking about the Saviour.

Through the missionaries Christmas comes to mean to multitudes of the children in the non-Christian lands what it means to our own children. Its spirit of joy and cheer enters their hearts, and the Day is eagerly looked for. It is a beautiful thing for our Sunday school children to send simple Christmas gifts to the boys and girls of China, Japan, India and other mission lands, to show them the true spirit of giving for others. A Japanese Sunday school has set a pretty good example, in using the money which the children collected to buy charcoal for the

poor. They asked the policeman to give it to the poorest people he knew. One Sunday, some time later, an old woman came to the school and asked if that was the place where poor people were helped. She thanked the children for the charcoal, telling them it had kept her warm most of the winter. She lived in a tiny room, and could only earn about three cents a day by hard sewing. She had no money to buy charcoal to keep her warm, and about Christmas time thought she would throw herself into the river. Just then the children sent her the charcoal, so she felt that some one cared for her. She began to study about Jesus, and went regularly to the school. You may be sure that the Japanese children were glad to know how much good they had done.

Christmas in the Far Lands

While the spirit of Christmas is the same the world over, the celebrations of the day in foreign lands are often quite different from ours in America. The following descriptions of two such celebrations give us an idea of how our distant brothers observe this day:

On the Congo, Christmas of 1913 was an ideal summer's day, with the thermometer at 88 and roses and other European flowers in full bloom. At Ikoko, the observance of the day was most appropriate, 21 men and women being led into the baptismal waters; while 35 more were awaiting the ordinance, but owing to the careful examination given the candidates the time was not sufficient and these were obliged to wait until the following Sunday. Following the baptismal service, the people gathered in the church and listened to the story of the day and the meaning of the message of the angels.

At the close of this service an interesting street parade was held. The streets were arched with palm leaves and every few yards were posts upon which were small cans filled with oil, and having pieces of cloth for wicks. Beneath this archway the Christians marched, carrying palm branches and singing soul-inspiring hymns. The afternoon was devoted to athletic sports, for the African, like his white brother, delights to play, and the canoe and ob-

stacle races were entered into as heartily as in the home land. At the conclusion of the races, a thousand oranges were distributed and eagerly received. Then followed the final event of the day, the Christmas feast, at which the missionaries joined at one common table, in rejoicing for the great blessings of the year.

From Kaying, China, comes the cheering news of the best Christmas in the history of the church. For the morning service the church was beautifully decorated, the work being done almost entirely by the Chinese. The service was followed by a Christmas dinner to which each guest had the option of bringing fifteen cents or rice sufficient for two persons. In the afternoon a spirited testimony meeting was held, under the leadership of one of the young men. This was one of the best meetings of the year. During the last ten minutes there were 35 testimonies.

"The work of the schoolboys," writes Rev. J. H. Giffin, "has been an incentive to all to work harder. They have helped in the outstations, selling literature and preaching, and four or five rendered notable assistance at the Christmas celebration, each of them making quite a long and helpful address."

A series of meetings was held by the native Christians at the New Year's season at the homes of different Christians with good attendance and interest. This is an encouraging sign to the missionaries, for it means that the Chinese are taking the initiative in the work.

How Chinese Christians Celebrate

BY LOUISE CAMPBELL, OF KAYING

Christmas Day we spent at the chapel with special services both morning and afternoon. The big boys of Mr. Giffin's school had decorated the chapel most wonderfully with festoons of lanterns and tiny paper flags of all countries, new scrolls and texts and even a little Christmas tree hung with little cakes and paper ornaments. Our girls had prepared three fine scrolls with characters in white cotton on a green background. There was a reception committee at the door, and a band stationed outside to make known the

fact that "something was going on," made up of small boys with gongs, drums and cymbals. There was a fine attendance and the program was a great success, for the people enjoyed it all so much. It included recitations in English by school girls, five minute addresses by two Chinese teachers and a missionary,

fires, etc., to earn money for it, and she came that Christmas day with her little bag filled with 96 cash — about five cents in our money!

SIX ON THEIR FEET AT ONCE

Many lived too far away to return home for dinner, so each one brought rice for two, or its equivalent in money, so there was plenty for the 88 of us who sat down to eat together, and for the beggars at the door afterward. The afternoon service was in charge of the Boys' school, and after they had spoken, opportunity was given for any to speak, and you just should have seen them! There were as many as six on their feet at once waiting for a chance to speak, and I counted exactly 15 men and women who spoke within five minutes, telling how happy they were. My old teacher sat quietly for some time listening to them, then jumped up and in his funny impulsive way said in effect, "Well, I am still happier than any of them," then had to pause for the general laugh that followed.

Christmas with the Mono Indians

It was decided to have a Christmas celebration for the Table Mountain people this year, and from a list of their names, we marked the presents just as we do for our Indians at Auberry. It is no small task to sort over and choose presents for all of them from among the things so generously furnished by kind friends, but we accomplished it finally. The day before Christmas we started out in the rain for a long drive to Table Mountain. A big box of candy and oranges, enough for about eighty-five people, our bedding, lunch box, and feed for our team were all we could take in the buggy. Richard Lewis, our interpreter, loaded his spring wagon with the rest of the supplies. It was down hill most of the way, and the main road was pretty good. When within a few miles of our destination, we turned up a narrow canyon and followed a road winding in and out on the side of the mountain, very picturesque and steep in places. All along the route we saw where fresh earth had been dug out to fill in the holes made by the heavy rains, and so "the way" was prepared for us, and we could but



ROSA TANG, DAUGHTER OF A MEMBER OF THE CHINESE EMBASSY AT WASHINGTON

lovely carols and reports of classes. You ought to hear the tiny children sing and see them bow when Christmas cards and tracts were distributed.

A CHRISTMAS OFFERING

The girls had made over one hundred tiny red cloth bags and they had been distributed to the people on the previous Sunday in lieu of mite-boxes for a thank-offering to be brought in on Christmas. They responded nobly, and the money is to be sent to some other field as a foreign mission offering from these people here. One old lady told about her little granddaughter who is in the primary department. She was so anxious to have something to put in her bag that she got up early in the morning to sweep and build

pray that the Holy Spirit would prepare the hearts of the people to receive the truth concerning Him who came that first Christmas to prepare a way back to God.

The people were looking for us, and about five o'clock in the afternoon we had them



"MERRY CHRISTMAS"

all rounded up and as many as could do so crowded into the little cabin of two rooms on the top of the hill. They listened very respectfully to the song service, prayer and story about the Babe of whom the angels sang to the shepherds on the hills.

About eight o'clock, after a cheerful distribution of the presents, the Indians dispersed. It was Christmas Eve, and we thought of cheery firesides, home gatherings and happy families. The wind blew, and oh, how it did rain all night! We could hear the Indians talking in the other room, and in a cabin on another hill across the ravine the Indian men were having some kind of a pow wow. Above the noise of the storm we could hear shouting, yelling, and singing. The next morning was Christmas. We were to spend the day getting back to Auberry for our celebration on Friday. The Indians said, "You cannot go back up the canyon.

Too much rain, too much danger, but you go up this hill," pointing to a hill across the creek. "What! this mountain?" I asked. "Yes, you can go up with a wagon, but you cannot come down," they said. I walked ahead of the team and Miss Christensen drove. How glad we were when our ponies reached the top in safety.

It was dark when we reached home, and we had candy bags to fill that night for the Christmas tree on the morrow. It was midnight before we retired, and next morning we breakfasted by lamplight. We were ready when the men came to haul the boxes filled with gifts to the church. Willing hearts and ready hands soon had the tree in position and trimmed before time for the service.

It was a pleasant day, and our people were out in full force. The tree loaded with Christmas fruit was really beautiful, and there were dolls, handkerchiefs, neckties, bags, aprons, soap, baby blankets, hoods, shirts, clothing for children and second-hand clothing for all.

We began our morning exercises about eleven o'clock. After singing and prayer, we gave a Bible talk on how Jesus came to earth. In the afternoon, before the distribution of presents, we took an offering for missions amounting to over twenty-one dollars.

The Sunday following, the babies were wrapped in their new blankets, children wore new dresses, and neckties, handkerchiefs and many other things were recognized as among the presents that had hung upon the Christmas tree. — IDA M. SCHOFIELD.



A Home Mission Symposium

ADDRESSES BY REPRESENTATIVES OF THE FOREIGN SPEAKING WORKERS AND PEOPLES, AS DELIVERED AT THE HOME MISSION SOCIETY'S MEETING IN BOSTON ON THURSDAY EVENING, JUNE 18, 1914. GIVEN WITHOUT EDITING

REV. O. BROUILLETTE, REPRESENTING
FRENCH

When this country got into a little dispute a hundred and thirty-nine years ago, in order to get the best of the argument outside help was sought. France was looked to. She sent the best she had. De Rochambaud and Lafayette are names which will never be forgotten. At Yorktown, where the decisive battle was fought, six thousand French soldiers were engaged in the conflict and helped to win a victory which no nation need be ashamed of; liberty was established on these shores, we trust once for all, and France was the first foreign nation to salute the new American flag.

Years went by, French immigration set in, especially from the north of us. In due time the Gospel was given to these people, with the result that today there are at least sixty thousand, not all Baptists, of this nationality, who are marching under the banner of Christ. Ten times as many as Lafayette had soldiers under him at Yorktown and every one of these new soldiers of Christ is engaged, in one way or another, in the greatest warfare that humanity knows of—the warfare against superstition, soul slavery and sin.

But we are just playing at our task. There are one million and a half of these people in this country, 723,000 in New England. They are becoming increasingly independent in thought. The need of adapted literature to spread broadcast is imperative. Their greatest need is an open Bible in which they can learn to know of Jesus Christ whom to know aright is life eternal.

REV. WONG CSIN CHONG, REPRESENTING
CHINESE

It is great pleasure to make this report of my work, for the two years I have worked among the Chinese of Boston,

from April 10, 1912, to April 20, 1914. I have made 7,080 calls, I have attended 360 sessions of Chinese Sunday schools. I have visited in Cambridge, Charlestown, East Boston, Chelsea, Quincy, Brockton, Worcester, Lynn, Salem, Beverly, State Farm, Winthrop, Dorchester, Milton, Hyde Park, Dedham, Malden, Everett, in Massachusetts, and Hartford, Conn. During vacation I have visited the Chinese in New York, Brooklyn, Bridgeport and vicinity, preaching twelve times, while in Pittsfield twelve Chinese men accepted Christ. I have preached the Gospel in Chinese grocery stores 67 times, in Charlestown prison 22 times; I visited the sick Chinese in hospitals 75 times, 7 men I believe accepted Christ before they passed on.

I had the privilege of staying all night with one man, who, when so weak he could not speak, raised his finger to show he accepted Christ as his Saviour. Twelve young men have united with the Clarendon Street Baptist Church by baptism. A few have joined other churches. I have given away thirty New Testaments and some tracts. Attended Chinese funerals. Helped men who were going away. Went once to a Chinese Catholic Sunday school, but was rather rudely treated by the priest. Visited a gambler and urged him to repent, which he did. He was very glad to tell me of this when I visited him in Lynn.

The number of Chinese in the United States is about 160,000; the number in Massachusetts, 5,000.

REV. VACLAV KRALICEK, REPRESENTING
BOHEMIANS

Do you know John Huss, the first great reformer, who died 1415 for Christ's cause at the stake at Constance? He was a Bohemian! Do you know the Hussites, the brave dissenters, who have shaken the papacy to its foundations? They were

Bohemians! Do you know Peter Chelicky, the great Christian thinker and philosopher, who laid the foundations, 1454, to the true Christian church of Bohemian brethren? He was a Bohemian! Do you know the magnificent churches of Bohemian brethren, which decided at their conference in Kunwold, 1457, that not the infants, but adults only should be baptized upon the confession of their faith? They were Bohemians! Do you know it was Corvenius who was the greatest teacher of the world three hundred years ago? He was a Bohemian! The Bohemians marched at the head of real Christian reformation and education from the years 1415 to 1619. But in the year 1620 they were put down in the dust of slavery by the Pope and the Austrian Dynasty and were held there by the force of the sharpest swords for two hundred and fifty years. All was taken from them — books, schools, Bibles, churches, property, freedom, the best men and women and their Christian religion. They have little room in their country at present. They are streaming to America and are filling our cities. In New York are 40,000 Bohemians; in Baltimore, 10,000; in Philadelphia, 6,000; in Cleveland, 50,000; in Detroit, 10,000; in Chicago, 140,000; in Omaha, 8,000; in San Francisco, 3,000; and so on. In the near future we will have nearly one million Bohemians in America. They are bringing with them a petrified Catholicism and an aggressive atheism, the fruits of the terrible antireformation. They need what was taken to them, the pure Christianity! The American Baptists stretched their helping hand to them and started about twenty-five years ago missionary work among them. In the year 1896 the First Baptist Bohemian Church in Chicago was organized. We have now five churches — three in cities, two in the country. We have 605 members, 8 mission stations, 12 Sunday schools with 1,450 children. We baptized last year 77 persons and raised \$8,940 for general purposes. But hear! The Bohemians and Slovak Baptists have an important need! They need a missionary training school! A good foundation is the most important part of a building and also of our future Bohemian churches! Now is the

time of laying foundations in our work among Bohemians. We need for this work no breadmen, who are spoiling the work for a piece of bread, but we need men of Christian character and education, who would build up strong churches and care for them in spite of all difficulties. We believe we will get such a school. God will help us and our missionary societies, too! Now is the right time. After fifty years no weeping will correct our negligence.

REV. A. B. BELLONDI, REPRESENTING
ITALIANS

About twenty years ago the B. Y. P. S. of Buffalo started the work among the Italians and we had the privilege of organizing the still flourishing First Italian Baptist Church in America. Since that time there are about 70 missions and churches in the midst of over three millions of Italians. They are nominally Catholic but they are tired of ecclesiasticism and they are taking about as much interest in their church as a dead man would in tariff.

The Italian is rich in mind and art and is practical in the principles of his history. He is ready for anything that is good and great. He will accept pure Christianity, and no government whether it be monarchic, anarchic, or socialist, or republican can give us something more perfect than the Gospel, which is perfect justice and perfect love. The Italian Mazzini produced in act the Italian thought, a pure rich thought, "God and People."

We need educated preachers of pure faith and doctrine. We Baptists seem to be peculiarly called to preach to the Italians. I may say incidentally that my father, after many years of study in the Archives, has given the historical Baptist right in Italy.

She has risen to such greatness that she needs no one, but so far as religion is concerned she needs the spiritual faith. Because of its historical greatness even the foreign emperors wanted the Roman name, for without such a name they could not have power. I know that if a strong Christian work is not done for the Italians, if we do not get Italy, we shall remain only a particle in the world. If you do not get Rome, Rome will dominate you.

Let me mention, for instance, Lawrence, my present field of work. We have now 200 or more at our services. What is done in that city can be done in most places.

Paul approached the Italians with the greatest Epistle. Let us go to the Italian full of faith, of virtue, of magnanimity. Let us go with greatness to the great.

REV. KUKO FUJITA, REPRESENTING
JAPANESE

There are two attitudes toward missionary work! 1. Home centerization. 2. Foreign centerization. At this meeting held by Home Missionary Society, I will take up home centerization view, speaking not of its history, nor philosophy, nor psychology, but out of six years' experience as pastor on Pacific Coast, I will take matter of fact, reminding us of a Japanese proverb which says, "The fact always speak louder than argument." America is indeed the great melting pot and in this pot about 79,200 Japanese including native sons and daughters, living, but how many are the church control? If you are ready for your note book I will give you a table according to the report of Japanese Association of America of 1913:

	Buddhist Missions	Native Workers	Members
California	18	22	6,234
Oregon	1	1	1,867
Washington	1	1	3,586
	—	—	—
	20	24	11,687
	Christian Missions	Workers	Members
California	37	36	2,040
Oregon	1	1	492
Washington	10	10	1,200
	—	—	—
	48	47	3,732
	—	—	—
Total	68	71	15,419

According to this table there are 15,419 Japanese under the Christian and Buddhist Missions, but we should remember there are 50,283 Japanese in California, 1,436 in Oregon, and 12,036 in Washington, who belong to no mission. One other word, Home Missionary Society have responsible more than 16,000 Japanese right in our yard.

While Baptist is more increasing de-

nomination in U. S. and while Baptist is influential denomination in Japan, but I am sorry to tell that about the Home Missionary work among Japanese, our Baptist is most neglecting denomination.

Why so? Sisters and brethren, let me ask you again why? Take this matter over in yourself and try to answer my question, if then you will realize your duty and necessity of your work.

If you realize your duty and if you work out for it God will take care of rest.

REV. M. L. RICE, REPRESENTING
NORWEGIANS

Once I heard a story about a colporter working among the immigrants. One day as he was distributing Bibles, he kindly asked a bright young man: "Are you a Christian?" "No," said the young man, "I am a Norwegian!"

Friends, I am to-night representing more than one million Norwegians in America, and thousands are coming to this country every year. They are found on the farms, in the factories, in offices, in educational work, in the army and navy, and several are prominent statesmen. They all readily apply themselves to the condition of this country and soon become loyal citizens.

God has richly blessed the Baptist work among our people. We have a little more than 2,000 members in our Norwegian churches, but there are hundreds of Norwegian Baptists in the English-speaking churches. We have also our own seminary established in connection with the University of Chicago. The Norwegian Baptist Conference of America was organized in 1910. Since then our work has progressed more than ever. A denominational weekly paper is published, a general missionary is on the field, and new work has been started in several places. We greatly appreciate the support given by the American Baptists to our work. We, Norwegian Baptists, are sacrificing in bringing the gospel to our people, but the work is much greater than our ability is to do it. American Baptists can make no better missionary investment than to cooperate with us continually in the work of winning our people for Christ.

(Concluded next month.)

At Edward Judson's Funeral

BY SECRETARY JAMES H. FRANKLIN, D.D.

THE Judson Memorial Church in lower New York City, just on the edge of the Italian section, was crowded with a sorrowful multitude on Sunday afternoon, October 25. Many stood in the aisles and at the doors. The beloved Edward Judson had fallen. Few men in the denomination had been so beloved or honored. It was not strange, therefore, that a multitude of bereaved friends should have gathered at his bier.

Many who assembled for the simple service, which consisted solely of Scripture readings, prayers, and selections by the choir, were gratefully conscious of Edward Judson's personal relation to those who were used of God to inaugurate the most sacred movement in the history of American Baptists. His death was the severance of the link that connected them most personally and intimately with Adoniram Judson and the early days of mission work in Burma. It was not strange that our hearts were tender. We were being carried back in imagination to scenes in Burma seventy years ago, and we could almost hear the murmur of the sea at St. Helena where the mother, Sarah Boardman Judson, was buried while Edward was still an infant. For all who love our Lord's work in the dark places of the earth, this hour was hallowed. It was to be expected that many would gather for such an occasion.

But most of those who crowded the church building in lower New York City on that October Sunday afternoon, when the streets were filled with pleasure-seekers, were there because they loved and honored Edward Judson himself for his own sake. He was a rare man — rare in spirit and ability. While prepared in every way to fill more conspicuous and more comfortable posts, for more than a score of years he had felt constrained to give his life to a work which called for heroic service in a section of the city where the outward tides run strong. For more than a score of years he had voluntarily chosen to do a hard thing for Christ's

sake. He had chosen to bury his life in an attempt to help and to save some of the multitudes who are coming to our shores from distant lands. The twenty years and more had been a time of ceaseless burden-bearing. Yet through it all he smiled, though his friends knew something of his suffering. He was a worthy scion of an immortal father.

The richest man in the world and his son were among the mourners, and numerous others of distinction. But most of those who joined in the long procession that moved slowly around the casket were conscious only of what Edward Judson himself had been to them. They knew little of his connection with the history of foreign missions. They did know that he was in every aspiration a missionary of the Most High — his record had proved it. In life-motive no man could be more truly missionary. Most of those who looked for the last time at the noble face, which had lost none of its nobility of expression though cold in death, were from the ranks of God's plain common people, and it was easy to see that they loved him. They loved him because he had loved them and had lived with and for them. Men whose appearance suggested a recent escape from utter shipwreck gazed silently at the lips which had bade them be of good courage and look up. Others were there because the Lord's "*Inasmuch*" had been remembered by their friend in the days of their need. Representatives of the foreign-born peoples of New York were there. He had been a brother to all races. Black men were there, for Edward Judson's spirit of brotherhood knew no racial limitations. Many, yes, many, Italians were there — the people for whom the Judson Memorial Church had made special effort. Young Italians in the choir wept as they took their last look. Women with coarse shawls on their shoulders or about their heads lingered as if waiting for the usual smile to greet them. In the death of this great man it was easily seen that he had not buried his life in vain.

"I know not, through that life of thine,
The sum of good thine hand hath dealt;
I know not all the cords that twine
Round hearts thine hand hath dearly felt.
I know that many a life would crave
The love that lingers o'er thy grave."

Some of us went back to the streets where multitudes of foreign-born children were playing, saying in our hearts that our problems in our cities will never be solved until more men bury themselves among the people who need them. Yes, some of us went back into our own lives and work saying that Christ's kingdom will never be brought in through us until there is more suffering on our part, until we are more willing to die to self and to be buried for Christ's sake. May God use Edward Judson's coronation to teach us that lesson. As he appears to our gaze to have fallen in the midst of the battle, may his heroic spirit find its incarnation in a thousand breasts.



A College Classmate's Appreciation of Edward Judson

Dr. Judson entered Brown University in the Junior year of the class of 1865. He brought into his student life and fellowships the same exhilarating spirit which he ever afterward bore. He could not be dissociated from his historical relations in life as the son of the pioneer missionary. His personal resemblances to his distinguished father made him to be observed despite his reluctance and embarrassment in view of it. He was a brilliant fellow in the class room. He had a clear intellect, with power of quick perception, and it seemed to many a plodder that Judson reached the goal of a splendid standing by an easy path. He was a loyal and a royal classmate. He maintained that devotion to the last. As he entered Tremont Temple last June to make that great address he grasped my hand, with the old-time half playful and half roguish smile, and said, "Hello, classmate." Judson loved fun. He had a bewitching charm in his display of it. He wanted to be in the front of what was going on. His humor was fascinating, his smile enchanting. He has looked down upon me from the pulpit, in the midst of serious discourse, and allowed his old-time student-day twinkle to play

over his noble face, as if catching a remembrance and wanting to communicate it. At the next Commencement of "Brown" would have occurred our fiftieth year, and we had fixed upon Judson to bear the special honors of that occasion.

C. H. SPALDING.



An Experiment in Missionary Education

BY CARL D. CASE, D.D.

THAT the Delaware Avenue Church of Buffalo claimed Rev. and Mrs. F. W. Harding of Tura, Assam, as its missionaries and yet had never seen them, made us especially anxious to have a visit from them on their first furlough. But what was one address from an associate pastor that we had never heard? Risk or no risk, we begged the indulgence of the Foreign Mission Society and asked for six weeks' time of our missionaries. We secured them a place to stay accessible by 'phone, so that they would not be compelled to move around, and then set them to work.

The enterprise centered in two study classes, or rather lecture classes, where questions could constantly be interjected. The first was the entire adult department of the Bible School meeting at twelve o'clock after the morning service. By inviting the morning audience to remain, an attendance of from 250 to 350 was secured each Sunday. All adult class work was omitted for the six weeks so as to give Mr. Harding some thirty-five minutes each Sunday. One Sunday, however, the entire school, except the Young Men's department, was brought together with an attendance of 500.

The second class was at the midweek meeting, which was also turned over entirely for the six weeks. Here about forty minutes were used for the lecture, although questions and answers would force the meeting far beyond the closing time. The midweek attendance was tripled.

In addition, Mr. Harding spoke three times at the Young Men's Bible department, once to the Women's Society, once to the High School department of the Bible School, twice to the Junior Church

Congregation, gave one Sunday evening stereopticon address, and preached the last Sunday morning, making a total of twenty-one addresses given in the church; besides giving eight others in the city, the special one being at the annual foreign missionary meeting of the Women's Society of the Buffalo Association, where both Mr. and Mrs. Harding spoke. In addition Mrs. Harding spoke at the Junior Congregation, the junior department, the Christian Endeavor Society, the Young Women's Guild and the Women's Society, besides speaking four times at other places in the city. This gave a total of twenty-six addresses in the church and thirteen in the city in the six weeks, besides a large number of personal conferences and visits in the homes of the people.

At all of these occasions we requested and received instruction on Assam and especially the Garo work. We wanted to know our own field well and become somewhat familiar with just one portion of the greater foreign mission work of our denomination. This specializing on one field in which our missionaries were expert and able to illustrate all the facts presented by their personal experiences gave great interest to our missionary education campaign.

Results? There is no way of estimating them. We did not aim for immediate financial response. But to hundreds of our people the foreign field has now become real and its needs vital and one missionary family at least we know well and have fallen in love with. The women of the church had already been reasonably familiar with missionary facts and needs, but our men, like the men of other churches, knew little about missions. Our men have repeatedly said that this extended course of lectures has given them a new conception of foreign work and that they could in the future be counted on for aid. Mr. and Mrs. Harding have more than fulfilled our expectations.



The Supervision of Foreign-Speaking Work

AT the June meeting of the Board of Managers, Rev. Charles A. Brooks, Superintendent of the Cleveland Baptist City Mission Society, was chosen Super-

intendent of the Foreign Speaking Work of the American Baptist Home Mission Society. On September 1st he entered upon his arduous and important duties. Mr. Brooks is the son of Rev. C. W. Brooks, who for forty-two years was district superintendent of the Baptist State Convention of New York, and author of "A Century of Missions in the Empire State." It is interesting to note that his son is following in the footsteps of his father. Already he has for seven years conducted foreign-speaking work in a city of the Middle West where conditions are exceedingly difficult. There the labor was done with nine foreign-speaking groups, and it was Mr. Brooks' privilege to develop most of the missions from their beginning.

During his residence in Ohio, for several years he was chairman of the committee of the Baptist Commission on Foreign Work. He has been repeatedly elected a member of the Commission of the Northern Baptist Convention on City Missions, and has been Secretary of the Commission of the Baptist Bodies using Foreign Languages in the same organization. In the winter of 1913-14 he visited Austria-Hungary on account of his deep interest in Christian work among peoples coming from that part of the world. During his trip the homes of fifteen immigrant groups were visited and studied, all of these being removed from the beaten lines of travel. He also attended the European Baptist Congress at its meeting in Stockholm, Sweden.

He comes to his important position well trained for his work and is a graduate of Rochester University and the Newton Theological Institution. His desk will be at 23 East 26th Street, New York City, though his duties will carry him far afield in studying the growing work of the Society. He will be in frequent conference with the secretaries of State Conventions and City Mission Societies, whom he will gladly assist in any way in his power. The files of his office will contain complete information on foreign-speaking work and workers, and to him may be addressed any inquiry concerning these matters. The new Superintendent of Foreign-Speaking Work will be in great demand for the addresses which he will gladly deliver, so far as his engagements permit.



The Christmas Spirit

MISSIONS extends warm Christmas greetings to all its readers and friends. Its chief desire at this season is that we may all be divinely aided to secure and preserve the Christmas spirit in our own hearts and manifest it in our daily lives. This is the way to make the gospel powerful. The Christmas spirit expressed in personality throughout the year—that would put a new face on our civilization. For this Christmas spirit is first of all peace, goodwill among men. This spirit is love. Where it really rules in the heart, prejudice and littleness and uncharitableness and unbrotherliness are banished. Only Christ can bestow the Christmas spirit, and only He can enable weak mortals to triumph through its possession. Let us pray for it, and for the power to keep it on top.



A Great Evangelist

The two hundredth anniversary of the birth of George Whitefield is to be celebrated in many churches by special commemoration services on Sunday, Dec. 13th. The exact date of Whitefield's birth was Dec. 16, 1714, the place Gloucester, England. In his wonderful ministry of thirty-four years he crossed the Atlantic thirteen times and preached over eighteen thousand sermons. The Commission on Evangelism of the Federal Council of Churches has been stimulating the observance of this birthday as a fit time for the beginning of special evangelistic efforts. Surely this year is a time when all Christians should

pray and work for a world revival of genuine religion. This alone can lift the nations out of the abyss into which indifference, infidelity, moral laxity, love of money and of pleasure, lowered spirituality, and increasing disregard of the principles of righteousness have plunged them. Would that a flaming evangel like Whitefield might arise to lead us.



A Noble Movement

The Rockefeller Foundation has won the approval of all humanitarians by its proposal to spend millions for the relief first of the starving people of Belgium, who have suffered most by the war and absolutely without cause or justice; and afterward of any who are in want. The Foundation will send an expert agent abroad to look after the distribution of relief, and ships are being fitted out. Thus the great resources of this unique Foundation are brought to bear effectively at a crisis.



The Great War

Slowly the Great War is waged, with the increasing probability that it will continue for a long period, until the nations are worn out. Which will wear out first is the question. The new developments are the entrance of Turkey into the arena on the side of Germany, with all the appearances of being pushed in unwillingly. Russia welcomes this, as a chance at last of gaining access to the Mediterranean and of putting the Turk not only out of Europe, but out altogether.

Why Christianity will Stand Fast

THE assertion has been made repeatedly that the effect of the European war upon foreign missions will be practically destructive, since the non-Christian peoples will ask what kind of a Christianity it is that allows so-called Christian nations to fly at each other's throats. This kind of reasoning is natural but superficial. The war will undoubtedly have some unfavorable effects upon the work of the missionaries, but it will not overthrow the faith of the Christian converts in non-Christian lands, nor will it discredit Christianity in the eyes of the non-Christian peoples at large.

The reason is simple. Christianity was carried to the non-Christian peoples by Christian missionaries, men and women who took up their residence in the foreign lands and made their homes there. The character of their religion was judged by what was seen in them, and by the self-sacrificing motive that led them to give up their native land and spend their lives for others in whom they had no selfish interest. Personality was a vital element in the introduction of Christianity to the heathen. It was "Jesus Christ's man" in whom the natives came to believe with a feeling of reverence akin to awe. It was Carey and Judson, Livingstone and Moffat, and their successors, who represented Christianity and made it seem desirable and living. The heathen believed in the missionaries first, as a rule, and then belief in their religion followed naturally. And it is for the reason that the missionaries have not changed, that they are still present and interested as ever in the welfare of the people, that war will not be able to discredit them or their religion. The natives are keen. They have in some places regular grades in which the missionaries are placed, and their estimates are said to be generally fair and just. They know the difference between genuineness and sham in character, and they are especially

skilful in argumentation and reasoning. Hence, they are too intelligent to attribute this war to Christianity, and they at once apply the judgment that such events are the results of a lack of Christianity. They turn from such human manifestations of ordinary passions and evil natures to the men and women whom they know, who live among them, who are sacrificing for them, and who are the real disciples of Jesus; and so long as they have such living proofs of Christianity's power to create character and inspire altruism they are not to be overcome by shallow sneers.

More than that, Christianity is a life and not a theory or a theology. The missionaries not only exemplify this life, but the native converts have a definite Christian experience that cannot be taken away from them by anything that professed Christian nations may or may not do. Their families and friends and neighbors know of the changed life which Christianity has wrought out for them, and that, too, is an evidence not to be disregarded. These converts have many of them suffered ostracism and want and persecution of bitter kind because of their conversion, and it is plain to all that they would not persist unless there was some secret power in this religion to which they cling even in the face of death.

So we need not fear that Christianity will lose its hold upon the non-Christian world because of the war. We must all alike lament such hideous departures from the Christian teachings and spirit, and deplore the awful effects of sin and wrong doing, in nations or individuals, no matter under what terms it is disguised. But faith in the reality of Christianity abides, and Christianity itself is likely to secure a firmer hold upon humanity, as the world comes to realize that if Christianity were actually everywhere controlling, there would be no more war, no more inhumanity and unrighteousness, but the reign of universal peace and amity in a federation of the world.

Edward Judson

JUST a little time before the Centennial meetings in Boston last June Dr. Judson came into the Editor's office and sat down for a friendly chat. He was returning from one of his speaking tours. Not having seen him for a year or more, it was pitiful to note how age and the strain of work were telling on him; but the rare smile was there and the charm of personality that ever made him welcome. He told of his interest in the audiences that gathered to hear him speak of his father's life and work, and of the joy it was to him to be able to render this service. At the suggestion that this was the kind of work to which the remainder of his life should be given, he said it would be delightful, but what would the work in New York do? That burden was always upon him, and from it there was no escape. Yet who heard him murmur or take the pessimistic tone? That was an hour to remember, that last familiar visit with one whom the Editor had known and admired and loved from the North Orange days before the going to downtown New York to start the Judson Memorial Church. As the visitor rose to go, he said in his warm friendly way, "This has been a great joy to me, to talk things over and to see you in your workshop." And then he added an appreciative word, closing with his cheery "God bless you." That was characteristic. He made the day brighter wherever he walked.

Then came the Centennial Celebration, and the Judson Day, when on what he deemed the most memorable occasion of his life Edward Judson stood before the great company of his brethren and sisters and voiced in his eloquent phrases his feelings in memory of his father and of the cumulative achievements of that father's life. How fitting and beautiful it was, and what recognition and honor the denomination gave him that day. No one present will forget it. There was a benediction in the personality. It is a source of grati-

fication that every word of that address is to be found in the Centennial volume which will probably be coming off the press as this number of *Missions* reaches its readers.

No one dreamed that day that the earthly end of this noble life was so near. It was evident that he was not physically strong, but that was not strange. The strain of Mrs. Judson's illness was then upon him, and that increased until her death. Only a little later came the call, and he went up higher. All are grateful that he was spared to have part in the honors paid to the great name he bore. While we mourn because his genial face and inspiring smile will be missed, and are painfully conscious of the loss to the world which his departure involves, yet it must be felt that his life had been well rounded out. It is a wonderful tribute to him that he left only friends, and a world of them.

Edward Judson was a rare personality. Gifted, like his father, with brilliant abilities, a precocious student, full of humor and good spirits, a teacher and preacher, a pastor who got into the hearts of his people, a lover of his fellow men, most charming of companions, most gracious and sympathetic to suffering, a friend of the "down and out," and possessor of an indomitable will, he left a great church that idolized him, and at the call of duty as it came to him proceeded to give himself to the work at Washington Square. He built his heart's blood into that memorial edifice, which fulfilled his own ideals, with its lighted cross nightly pointing the thought of all passersby to the central idea of time and eternity. He might have been the head of a great institution of learning, or the pastor of a great church, or an evangelist at large, or leader of a missionary movement of world-wide significance, but nothing could for a moment allure him. Years ago, when a certain place was importuning him and the great importance of it was pressed upon him he said, "But I can't leave my work here. There is no one who can carry

this burden or who would undertake it. This is my work, and I cannot leave it."

Edward Judson was greater than his work. In many ways he touched the life outside his parish. He radiated helpfulness. He spread his views of the institutional church. He gave considerable time to evangelism, and never was the gospel presented more lovingly and persuasively. His homiletical work in connection with Colgate and lectures in Chicago kept him in touch with young life and was an inestimable boon to the students. His spirit knew no age, his interest in things worth while never abated. A lovable, consecrated, genuine man — that was Edward Judson!



What of the War?

ON account of the possible effect of the war in Europe, some of the foreign mission agencies are holding at home all the missionaries who are now on furlough and are declining to send out any new appointees for the present. They have also telegraphed their missions to discontinue all building operations. While our own Boards are proceeding cautiously, they have decided to carry out the plans announced at the Northern Baptist Convention, and the missionaries are sailing as anticipated except in the case of the appointees of the Woman's

Board who were expected at the time of our going to press to sail for British India by way of the Pacific. Our own Boards have felt that they should press the work despite the confusion occasioned by the great war and trust the denomination at home to respond more generously than ever before.

Communication with our Congo mission was interrupted for several weeks, but the mails are moving again and conditions in the mission appear to be normal. No serious disturbance to the work is reported on any of our fields.

The missionaries report an increased cost of living since the outbreak of hostilities, which may prove quite embarrassing to some of them. Our people everywhere should remember that this crisis in world affairs calls for an exercise of a spirit of sacrifice. The work must not be allowed to suffer by reason of the commercial uncertainty. These are days when we should pray earnestly for the missionaries and their work, and we should not fail to make a more generous offering than usual.

Two good women have sent \$1,000 each to the Foreign Mission Society for the relief of the French and German Baptists. More offerings of this sort should be sent in and at the same time larger provision should be made for the regular work in European lands and elsewhere for which the Society is making remittances regularly.



¶ MISSIONS devotes a good deal of space this month to the child life of many lands, and to the Christmas celebrations that make the season notable to the little folks. This number will go into more homes, probably, than were ever entered before by a single issue of a missionary magazine — and we will not qualify by saying a

Baptist missionary magazine. We are marching toward that seventy-five thousand mark. Help us to reach it this year!

¶ State Conventions have kept the secretaries of the Societies busy these past two months. The reports from all sides are to the effect that the conventions have

been of the best in spirit and earnestness and determination to go forward. The women's meetings have maintained a high level of interest.

¶ Robert E. Speer makes a good point when he says that Christianity ought never to have been identified with western civilization. He also asks how a divided church can blame a divided Europe. The present crisis furnishes a new and unprecedented challenge to extend the work of Christ in the modern world.

¶ What a difference there is in the way of putting things. We learn from many sources that when Rev. F. A. Agar presents the Every-Member Canvass to a body of ministers or a convention or a conference, he first produces a conviction of the inefficiency of the churches, and then goes on to create a still stronger conviction of the possibility and practicability of an efficient way. Some would produce the first conviction and forget to leave the second. If we had a dozen men like Mr. Agar in the field, we should soon have a different state of affairs. The pith of his presentation, by the way, lies in proving beyond doubt that the method proposed covers all the work of the church, not merely the missionary budgets.

¶ What a beautiful thing it would be for the wealthy Baptists of New York to give the hundred thousand dollars needed to place the Judson Memorial Church on a solid foundation. They are abundantly able to do it, and we hope they will and that speedily.

¶ Assistant Secretary William B. Lippard, of the Foreign Mission Society, is receiving congratulations upon his marriage on Oct. 15th to Miss Helen Stella Dickinson, daughter of Dr. James T. Dickinson of Brooklyn. Dr. Dickinson performed the ceremony, assisted by Rev. William A. Lippard, the groom's father, and Secretary Haggard.

¶ Having tried the Every Member Plan for a year, the Presbyterians find it so helpful that they are aiming systematically to reach all their churches. In the first

year, out of 3,806 churches having 100 or more members, 1,368 adopted the new plan; and more than one-third are now working under it, while the effects are described as wonderful, both spiritual and financial. The United Movement has its program now laid out to reach every church. We Baptists should be aiming at the same thing.

¶ The Woodward Avenue Church of Detroit is distressed at the resignation of Dr. Maurice P. Fikes, whose six years' pastorate has been unprecedentedly fruitful. Nothing but broken health long continued would have caused this termination of a work that brought the church to a renewal of its best days under Dr. Henderson.

¶ A Congregational minister said, in a recent sermon: "Did you read the message of the Moslem high priest at the great feast to which the multitudes of his faith were gathering: 'Never was there a year when the followers of the Prophet had more cause for devout gratitude to Allah.' And were you not proud to read of the wide-hearted Congregationalists who at this crisis have refused to allow the gospel to be silenced, and have made the past year the greatest offering to the American Board in its entire history? Are you not glad to be able to have a share in a work to whose officers our fellow believers have written: 'When the war broke out, the first thing I thought of was the American Board'; or 'I send you this because it is needed and because our sons are not called to go to war.'"

¶ Presbyterian missionaries in Mexico report that the revolution has opened the way to Protestant missionary work to an unprecedented degree; that the attacks of Villa upon the Catholic church, the banishment of priests and nuns, and the condemnation of the confessional, have given the people occasion for thought and a religious freedom hitherto unknown. The situation to the missionaries seems most hopeful, if the missionary forces are set to work at the right time and in sufficient force to help create and mold the new public opinion.



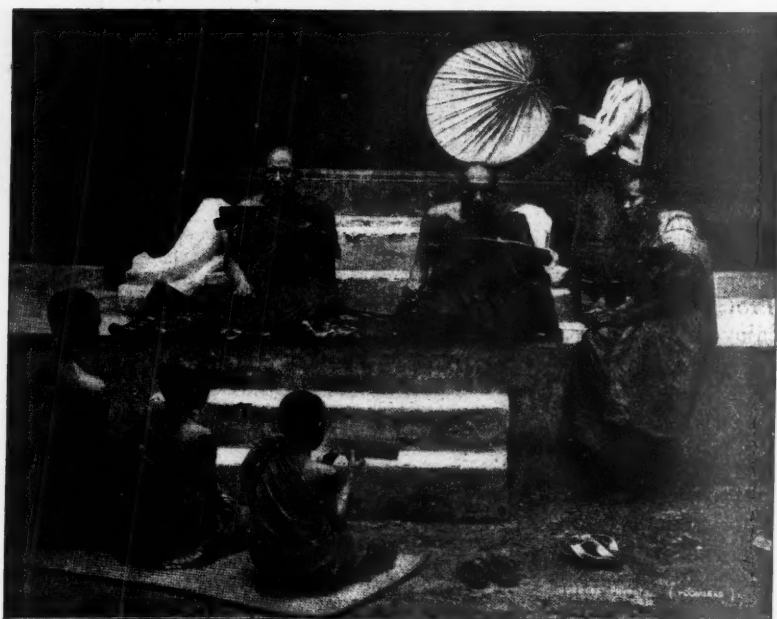
THE Outlooker was fortunate enough to be present at the 150th anniversary of Brown University, October 11-15, and to enjoy many parts of a remarkable week's program, beginning with the sermon of President Faunce in the First Baptist Meeting House, "built for the worship of God and to hold commencements in." The entire celebration was what the friends and alumni of Brown would wish — dignified, carefully prepared and carried out, replete with interest. The historical address by Justice Charles E. Hughes, of the United States Supreme Court, perhaps the most eminent son of Brown today, was a masterly summary, touching deftly the points of special moment and setting forth finely the liberal position of the charter at a time when religious toleration was not common. The presentation of representatives of educational institutions brought to the platform as notable a company of educators as has ever been gathered, so far as the Outlooker has knowledge, in this or any country. The conferring of honorary degrees was also happy in the recognition of conspicuous position and merit, and in breadth of selection. The closing dinner was a brilliant scene in which more than five hundred guests participated, and the presence and speech of ex-President Taft contributed much to the pleasure of the occasion. The many tributes to Brown and to the administration of President Faunce were as deserved as they were manifestly sincere. Of course there was a wonderful night procession down College Hill, with all of Rhode Island's military force in uniform, and student representations of the Indians, the early settlers, and the striking soldiers of the Revolution, followed by a huge bonfire on the campus. On Wednesday and Thursday mornings

the procession to the church formed according to the custom that goes back to the beginnings. Lunches, receptions, alumni reunions and general rejoicings filled in the spare hours. Brown has a history to be proud of, her alumni have won fame in every field of human endeavor, and never has she been better equipped for the true education of young men who shall be formative forces in this democracy. All honor to Brown!

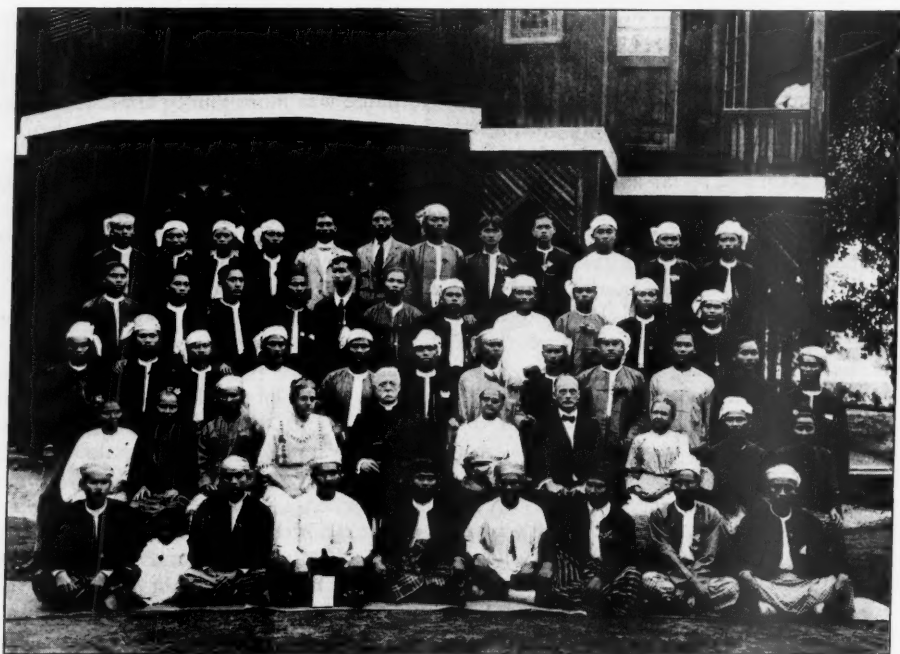
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Which reminds the Outlooker that among the recipients of degrees were Shailer Mathews, who has more than he knows what to do with yet cannot fail to prize this one, and Rev. Austin K. DeBlois, pastor of the First Church in Boston, who now can add "D.D." to his name and occasionally wear the fine brown hood. No name was more loudly applauded than that of John D. Rockefeller, Jr., when he went up to receive the Master's degree at the hands of his *alma mater*; while two others that got special applause were Andrew Carnegie, who seemed as pleased as a schoolboy and fairly radiated humor, and Prof. Taft, who smiled expansively when President Faunce spoke of him as one who had been promoted from the presidency to a professorship. There was a great array of scarlet gowns and varicolored hoods from England and other foreign countries, and altogether it was one of the rare occasions. Many approving comments were heard concerning the historical address at Warren by Dr. W. W. Keen of Philadelphia, and the address of President Horr of Newton on the relation of Brown to ministerial education. As a last word, the Outlooker has been reading with positive delight the History of Brown which Prof. Bronson has written. This will rank among the historical classics.

An Object Lesson in Theological Education



THEOLOGICAL SEMINARY REDUCED TO ITS LOWEST TERMS



THEOLOGICAL SEMINARY RAISED TO ITS HIGHEST TERMS

A striking contrast—Above, a Hindu teacher with his pupils—Below, the Graduating Class of 1914 at the Baptist (Karen) Theological Seminary, Insein, Burma—Dr. and Mrs. D. A. W. Smith in center.



A Christmas Prayer

ALmighty GOD, we thank Thee for the gift of Thine only begotten Son, our Lord and Saviour Jesus Christ. We thank Thee for the first Christmas song of joy and peace, and for all that the spirit of Christmas has wrought among men. We thank Thee that the Christ Child is enthroned in the heart of humanity; that the Christ Crucified has found preeminence wherever His name is known; that the living Christ is to-day the light of the world and its one hope and Saviour. We beseech Thee that His teachings may become the supreme law of life everywhere; that His principles of truth and justice, righteousness and peace, may prevail over the evil passions and perverted purposes of men, and that war and suffering and sin may all be conquered by the power of His love and self-sacrifice. Through all the dark clouds let the Christmas cheer penetrate. Where the light has not yet dawned, let it now shine in. Comfort the stricken and bereaved, stay the hands that are covering the earth with brother's blood, make the Christmas idea so powerful as to give pause to strife, and bring about speedily, O God of infinite power and grace, that peace on earth which shall mean good will among all men, and one great brotherhood bound together by the love that is in Jesus Christ. Hear this our prayer, and let the heavens ring with the anthem of redemption, for His Name's sake. Amen.



The Call of the Church

The church calls us to the services of worship and inspiration. Were they ever more needed? Here we escape at once from the transitory to the eternal. In the atmosphere of the church we move about in a company we had perhaps despaired of finding—a company of men and women seeking God, in a realm of

which we had perhaps lost sight, where righteousness and mercy and humility and love, instead of being mocked, are taken for granted,—and find ourselves once more facing an eternal standard and setting forward to an eternal goal. We escape from the policies and hopes and enmities of Germany and France and England and Russia into the principles and the triumph and the tasks and the sorrows of the kingdom of God. We do not lose sight of the battlefield—it is not for the ignoring of the sorrows of mankind that God brings us hither—but we view it from above, not from behind the guns of any nation. We have no national foes or enemies; our hopes and prayers are set on the progress of humanity.

We too are engaged in a great battle, and no deadlier or more barbaric an enemy trains a gun upon the combatants of Europe than those foes of indifferentism and self-indulgence and sloth that are making such havoc of our souls. . . . If ever there was a time when our children should be brought close to the heart of Jesus, when our hands should be engaged for those who are our brothers only if God is our Father, when our church treasury should be filled for the sake of the unfortunate for whom it is the only honorable resource, when our old ministers should be allowed to descend to their near graves in peace, when we should give ourselves in love and sympathy to the despised negro and the alien immigrant lest our beloved land should be smitten with the class spirit that is devastating Europe today, when to the scornful and cynical nations, pointing mocking fingers at the Christian strife in the world, our emissaries of the love of Christ should still whisper their undying message—that time is today. . . . Shall we not determine that, whatever else suffers in a time like this, we shall make room for the maintenance and strengthening of Christian work?—REV. AMBROSE W. VERNON.

"A Word of Warning"

BY REV. P. H. J. LERRIGO

DO not undertake the Every Member Canvass unless you intend to carry it through in a thorough manner. To go at a task in a half-hearted way is to invite defeat. Once in a while a pastor will say, "We are going to do the Every Member canvass, but I don't think it will be any use for my church to bother with all the details you recommend." To such our reply is: Leave the canvass alone, and don't bring reproach upon a good thing by superficially trying it and then blaming your own shortcomings on the plan, which has never really been given a fair trial. The Every Member Canvass has been worked out so many times in all sorts of churches with such magnificent success that a sort of a technique has been developed; and as in the performance of a serious surgical operation success depends upon a careful and minute attention to the details of the technique, so in the Every Member Canvass, those churches which follow the details as they have been elaborated from a mass of experience will get the most satisfactory results.

Briefly, the steps are as follows:

PERIOD OF PREPARATION

1. Hold a church supper and have the matter presented in a strong, inspirational way, by some one who knows and is able to give details of successful canvasses elsewhere.
2. Two or three sermons by the pastor on stewardship.
3. Talk it over and pray the plan through at two succeeding prayer meetings.
4. Enlist a large committee, including at least 10 per cent. of church membership.
5. Have several meetings for purpose of training committee.
6. Prepare the church budget carefully, showing on one side all expenses for maintenance of local work, on the other all the benevolences of the church.
7. Prepare pledge cards providing places for a weekly pledge to both sides of the budget.
8. Divide the members of church and constituency among the canvassers who are to go out two by two.
9. Prepare a letter to be sent to every member of the church and congregation explaining plan, giving budget and telling them that they will be called upon by this committee.

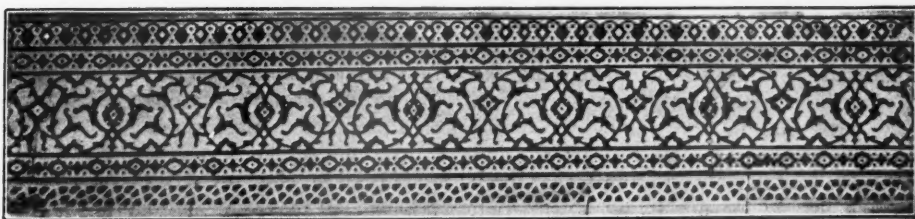
THE CANVASS ITSELF

1. Set aside a certain Sunday afternoon to carry out the actual canvass.

2. Let the pastor give a stirring message in the morning appropriate to the occasion.
3. After the sermon let the canvassers arise or come forward and be solemnly set aside by prayer for the service of the day.
4. Let the teams agree together to go out for the canvass at about 2 or 2.30, and gather in the church toward the close of the afternoon to report.
5. Gather up the results and make a tentative report to the church at the evening service.

Occasionally one hears the statement made: "We have tried the Every Member Canvass, and it was a failure." I have investigated a number of these cases and have found every time that important items in the preparation or conduct of the canvass were neglected. We should carry out the campaign in a spirit of joyful enthusiasm and with a vigorous determination to make it not merely a financial expedient but a source of strength and spiritual uplift to the church. Even an imperfectly organized canvass will sometimes bring remarkable results, but careful preparation and a minute attention to detail is required to get the most out of it, and it is to be hoped that the church which is not determined to go at the canvass in this thorough way will not undertake it until they can bring to it the vim, enthusiasm and determination to win which we put into our amusements and sports.

The last church to carry the canvass to a successful conclusion, which has come to the attention of the writer, is the First Baptist at Roslindale, of which Rev. F. L. Carr is pastor. The committee consisted of 63 persons, 31 women and 32 men, ably captained by Mr. Gilman. The canvass took place Sunday afternoon, October 18th. The canvassers undertook it, as is usually the case, with some misgiving, but threw themselves into it with such abandon that although the returns were not all in they were able to report at the end of the afternoon a gain of several hundred dollars, and what is better they all agreed that it had brought great blessing to the church. One of the canvassers testified that at the close of the afternoon the committee was about the most hilarious company she had ever seen.



Josiah Jones to Deacon Abijah Hunter

HARDVILLE, October 29, 1914.



DEAR DEACON: I promised you at the Association that I would tell you about the revival at our church and how it came about. It was the greatest revival that Hardville ever knew, although there were some stirring ones in the earlier days. There was nothing of the same kind as this, however, and you will be interested to get the facts. I wish I could make them known to every church in the Association, because I think that what has happened here might happen anywhere, if the ministers were all like ours.

There, I've blurted out the biggest part of the story at once. The minister is to have all the human credit. To make it clear, I must go back a little. You know how Hardville church has been living at "a poor dying rate" for the last twenty years, because you've been clerk of the Association and you had to read the reports from the churches. We had five preachers in eight years, and no preacher for four or five years in between, and for interregnums were practiced on by the young theologs from the seminary; and what with one thing and another it is not strange that the church was pretty nearly frightened to death when anybody was converted. You know the record, year after year: Baptisms, 0; deaths, dismissions and dropped names had all the figures. Hardville scarcely knew there was a Baptist church, except that the meeting house was in sight, and needed painting and repairing. That was a year ago.

Now everything is different. We had

no pastor, and one Sunday a Secretary came to preach for us, and incidentally to find out why we had taken no collection for missions for some years. He was a clipper and no mistake. He never said a word about our not giving anything for missions, but treated us as though we were a millionaire church, as right and fine as any church in the land. How he did make the mission fields live before us, though. Why, when he got through picturing a place out in South India where the poor people were dying by scores needlessly, just because the medical missionary couldn't get money to build any sort of a hospital, everybody was in tears, and when he closed without asking for a collection, the deacons got up and said one would be taken, and it was so big that it scared a number of the members who had cried hard but said they were afraid the church would go bankrupt if it gave all that to missions. That was the start. The Secretary got an idea of things, and before he left he said he knew just the man for us. The deacons said to send him on for a trial, though the church couldn't really support a pastor in these hard times. The Secretary said he'd risk that, if the man undertook the work.

So the minister came. He was from the West, where he had been in charge of some of those little home mission fields. His health broke down when he was riding thirty miles a Sunday and preaching three times and getting frozen half the time, and the doctor said he must rest awhile. So the Secretary thought he could rest in Hardville, because the church was small. At least that was what he said, but I suspect that he saw something else besides rest.

The minister just captivated everybody right off. He was one of those easy men

to get acquainted with. In two weeks he knew every man, woman and child in the congregation, and his smile made them like to meet him. He had the most persuasive way with him in the pulpit. It didn't seem like preaching. He just talked, and made the way so plain and simple that there was no excuse for not living a Christian life. He had lived in the Indian country, and he had the boys and girls all interested in his stories; and he was always telling some bright bit about his travels and the pioneer life. So he spent two months getting acquainted, calling on everybody and going outside of the church members to see sick people and the neighbors generally. Why, the congregations doubled up, and the meeting house was full almost every Sunday night, to hear his missionary talks. He had letters from his classmates out on the foreign field, and he would read them; and there never was anything so interesting as those meetings. It was the first we had known about missions for a good many years, for the short-term pastors didn't have time to get around to the subject, and nobody had done a thing except the women, and they didn't really get far, because the men discouraged them and said every cent was needed if there was to be any preaching.

I shall never forget one Sunday morning, when the pastor said he had something very direct and personal to say, and a resolution to introduce for the church to consider. He said he had been looking up the church record for forty years, and proposed to give it to them. He did so, showing all the blanks in the missionary columns where figures should have been; and when he got through he said quietly: "Brethren and sisters, I hope you are thoroughly ashamed of this record. If you are not, I am; and we are going to change it, and at once. I couldn't look my brother ministers in the face, and more than that, I could not look my Lord in the face, while we are in such a condition." He did not talk harshly, but sorrowfully, as he described the resources of the church, as he had carefully computed them. We had plenty of means to do our work and help the mission cause and take our place among the active churches, and he knew we would do it when once the facts were

realized. He wanted an every-member canvass, a missionary committee, a men's brotherhood, and other things which belonged to an up-to-date Baptist church that proposed to make good.

And one of the very first things needed was a large club for MISSIONS, the best missionary magazine in the world. He didn't wonder there had been no giving to the Home and Foreign Mission Societies when he found that not a single member took the magazine that told all about the great work. How could they be interested if they knew nothing about what the Baptists were doing? And how could they know without taking the magazine and a Baptist paper? He didn't seem to forget anything.

I wouldn't have believed that a man could do what he did that day. It was the first time in my recollection that a pastor had told the church the plain truth and not been afraid to say that a large amount of money must be raised, so that the church might take its place among the respected and really Christian churches of the denomination. There were some doubtful looks, to be sure, but the enthusiasm in the pulpit was too strong for the doubters to speak out, and when the motion was made to have a special church meeting to consider a budget and the missionary apportionment, there was not a dissenting vote.

I should have said that about this time one of the deacons asked the pastor if he didn't think it would be well to have some special meetings and call in an evangelist for a spell. The pastor smiled and said no, he would like to do the preaching for a while longer, and he was sure there would be a revival when the church got ready for it. The deacon did not quite like it, but the pastor had his way, and he was so sweet about everything that you couldn't fall out with him.

That every-member canvass was a surprise. The young people took hold of it, having organized the Pastor's Helpers, and every family got a visit on a certain Sunday, the people all being asked to stay at home in the afternoon and be ready to sign the pledge cards. The budget had been placed in their hands the week before, so that all the items were plain, and every-

body could see what the money was going for. I guess the church treasurer was the most astonished man in the church. When the names were all counted up, three quarters of the resident members were down for some amount per week, and the total was all the budget called for and a little more. That Sunday evening the pastor had a thanksgiving service, when each solicitor made a report. Young men and young women alike said it was the pleasantest afternoon they had ever known in the church, and they had gotten more good out of it than the church, if possible. The outsiders were plainly impressed.

When the reports were all in, and the pastor had announced the result and the grand totals for church expenses and benevolence, he paused and said: "And now, dear friends and fellow-workers, we are ready for a revival. I should like to have a little experience meeting. If any of you wish to confess your shortcomings for the years past, now is a good time to do it, so that we can have a clean start. Confession is good for the soul, we are taught. Repentance must begin at the house of God. Then we can expect the unconverted to seek the way of life."

I cannot describe the scene that followed, Deacon. It was good to be there. Honest confessions were made and forgiveness was prayed for. Every deacon had his part, and one of them said he felt he ought to resign at once, as he had inwardly opposed the canvass, and now he saw he was opposing the Holy Ghost. But the pastor said there was to be no resigning, for all had sinned and come short of the glory of God, and, glory be to God, all were now going to live a better life. Such an hour that church never saw before; and as the meeting was about to close, the pastor,

with a look on his face that was irresistible, said that if there was one person present that had not found peace through faith in Jesus Christ, now was the time to ask for the prayers of God's people and to turn the face toward the Saviour.

For a moment all was silence. Then young Tom Hulburt, one of the leaders in everything but church, suddenly got up and said he wanted to live a Christian life, if it was to be of this new kind, and he'd like them to pray for him. He wanted to have the same kind of religion the minister had, and he hoped that some day he might become good enough to go as a foreign missionary.

That was the beginning. The pastor announced that there would be some special meetings, as he had some things he wanted to say. The people began to come at once, and for months we had conversions at every meeting, and such a fine lot of young people. More than that, the revival spirit seems to be permanent. The pastor says it is the only spirit a true church should live in. Then he smiles and adds, "It is also the missionary spirit. A church that is not missionary cannot be really evangelistic, for missions and evangelization are one."

You would not know our church or our village, Deacon. Who could believe that a minister could mean so much to a church. We all agree now with the Secretary who sent us this blessing when he said, "If you want to have a genuine revival of religion, just begin to study and take a vital interest in missions." To which I should add that a missionary pastor makes a missionary church.

Faithfully your friend,

JOSIAH JONES.



A Song at Eighty

BY HENRY L. MOREHOUSE, D.D., LL.D.

At four score years my soul breaks forth in singing:
The vesper bell
Of life's long day in mellowed tones is ringing:
"All's well; all's well!"

This length of life with strength for tasks appointed,
And still a place
In fellowship and work with God's anointed,
Are all of grace.

In early life goes forth a sower, weeping:
He waits; believes;
In later life he comes, rejoicing; reaping;
With golden sheaves.

With powers preserved, I covet not inaction,
To rest and rust;
The spirit finds a higher satisfaction
In toil and trust.

As duty calls, through clear and strong conviction,
My race I run:
Enough, at last, the Master's benediction:
"Well done: Well done!"

Though shadows deepen, with the sun declining,
And clouds arise;
A heavenly glory often marks the shining
Of evening skies.

My cup is filled with goodness, mercy, sweetness, —
Full to the brim:
The past with all its sins and incompleteness,
I leave with Him.

To fellow-workers rapidly completing
Their long careers,
A veteran sends his Christian love and greeting
At four score years.

Sublime our task! With joyful consecration
Our best we bring:
Supreme event! Creation's coronation
Of Christ as King!

OCT. 2, 1914.

A Remarkable Letter and Man

HINDU RAJAH IS TRANSLATING THE BIBLE INTO TELUGU

SECUNDERABAD, DECCAN,
3d September, 1914.



ENCLOSE you a letter received lately from Rajah Bhujanga Ram, of Ellore. In some respects the man seems to be a very unusual man. As I know his history, it is this: He is a Hindu in religion. Some time ago his wife fell ill, and he took her to Guntur, to my cousin, Dr. Anna Kugler, for treatment. The fact that she is a woman of great skill, and could command a large income, if she stayed at home and practiced for money, and yet came out to India to practice for Hindu women, attracted his attention. He decided to study the cause. That led him to study Christianity. He became deeply interested, and as a result, he has translated the Gospels into what appears to be high, poetical Telugu. I have asked those who are competent, and who have examined the translations, and they are of the opinion that he has done faithful work. He has written and published a defense of Christianity in English and Telugu, and the defense seems to be a fair one. When he began to publish his translations I feared there might lie back of it a plan to give the translations such a Hindu cast as would make them really a help to Hinduism. The opinion of those who have examined the books is that he has not done that, but has made a fair translation.

Yours fraternally,

FRANK H. LEVERING.

Love Thy God and Thy Neighbor as Thyself

FROM RAJAH BHUJANGA RAM BAHADUR,
LAMINDAR OF LACAVARAM, ETC., ES-
TATES, ELLORE, 21ST AUGUST, 1914

Dear Sir: It is already known to you that I have been working at the poetical translations of the different Gospels of the New Testament. I hitherto placed before the public the poetical translations of the Gospels of St. Matthew, St. Luke and St.

John, and now I completed the Gospel of St. Mark, which I herewith submitted for your perusal and opinion, hoping that you will patronize this book as you have done with the previous ones. As in the case of the previous publications, I fixed the price of the book almost at the cost price so that it may be within the reach of the poor among us.

In this connection I have to thank one and all of the Christian missionaries for their kindness in trying to make this series popular among the Telugu native Christians. My object in undertaking this work is to supply the long felt want in the Telugu Christian literature; and the missionaries by patronizing these books are carrying out partly the object in my view and partly the dissemination of the Word of God, not only among the Christians, but also among my Hindu brethren.

I wish to suggest to my Christian friends that it will be a good day when some of these translations were introduced into the schools manned by Christians. I moved the subject with some of the heads of Christian institutions, but they told me that the style of the books is higher for the ordinary Bible teachers in the lower classes. These books may be introduced as substitutes for the Telugu Texts and not as substitutes for the Bible in the Bible classes. The Telugu Pandits may twist and try to pervert the sayings of the Lord, but they cannot altogether prevent the words of the Lord from boys as in the case of English mission readers. They will then occupy a second place at least in serving the Lord.

I have strictly followed the Bible in the translations, and I shall be glad if any one points out to me the places where the translation deviated from the original, in which case I will be glad to make changes in the next edition. I mean translating the whole of the New Testament and pray the Almighty to give me the opportunities of fulfilling this holy purpose.

Yours sincerely,

RAJAH BHUJANGA RAM.



His Last Words

By Florence Smith Mason

III



LESTER FORD was dining with Dr. and Mrs. Billy Brown in their charming home tonight. He had been the pastor of the Baptist Church in Hatford just a year and had enjoyed his work and given great satisfaction. The people were proud of the bearing of their leader, and his sermons had delighted all. There was a look on his face that bespoke lofty ideals and deep consecration to his high calling. He was very well balanced, and his judgment counted for much with his flock.

In the seminary the question of the foreign field had obtruded itself for a time; the need and the opportunity for a large service appealed to him; but he was ambitious for professional success, and the call to this church, one of the largest and finest outside the large cities, he could not resist; so he accepted the call, and had bent every energy to his task. It could not be said that he was absolutely satisfied; there was lurking somewhere in the background something that whispered of need, and his foreign mission sermon roused in him afresh the question of foreign service; but he smothered the call.

Elsie Brown at twenty-two years of age was as attractive as any one could ask. Her brown hair and large expressive brown eyes; her dimples when she laughed; her small firm mouth and chin combined to make her the embodiment of womanly grace, and her girlish figure bespoke health and activity. She was as vivacious as her mother, and she was always the gentlewoman. Her education had been broad, and she had improved her opportunity; but she had not yet settled down to anything. She was at heart an earnest Christian, but not bold enough to take a

stand on some points where her conscience and her judgment would have had her announce herself. She had some of her father's reserve, and in religious matters she said little. Her mother's interest in missions created a deep impression on her heart, and secretly she tucked away in her head things she heard her mother say; she would gladly have given herself to this service, if she had had some one to lead her out.

The attraction between Lester Ford and his young parishioner was naturally strong, as they had many things in common. Mrs. Billy Brown had been of the greatest help to him in his church work, often advising the young pastor, and Ford leaned upon her judgment. Both Mr. and Mrs. Billy Brown watched with deep concern his wooing of their darling daughter; Ford suited them perfectly; the young men of the town were far from the ideal, and one particularly who devoted much time to Elsie would appeal to any normal girl. Handsome, jolly, Jack Harris was always ready for a frolic; what more could one ask? But Elsie knew in her heart that there must be something more, if married life was to be happy. In Lester Ford she saw her ideal, and her heart found its deepest satisfaction, though she curbed her affections lest they absorb her, and she be not wanted after all.

The family and their guest seated at the table were prepared to enjoy "a feast of reason and flow of soul."

When the grace was said it proved to be the "Great Commission," and the pastor was surprised. But as it was repeated by all the family, there came another twinge of conscience, to point him to his real duty.

"I expect you are rather surprised," said Mrs. Billy, "that we repeat the 'Great Commission' for grace. We like to have a share in the service each one, and it has come home to me that I am

not living up to the full meaning of that last wish of the Master. So we say it here three times a day, and I have often found myself stirred to some act that I should not have dreamed of but for this parting message."

Her face softened and her eyes grew misty, and she added in a low voice, "My mother's last commission to me is my constant companion and my inspiration to happy service. My Lord's last words ought to be still more precious, and I think they are."

Lester Ford, trying to avoid the voice of the "Great Commission," waited until Mrs. Billy had regained her composure, and then introduced church matters in which they were all interested, and Mrs. Billy soon spoke of the afternoon foreign mission meeting. She told it all in a voice tender with the memory of the Presence she had felt, and she gave the items she had brought to the meeting on China to her family. Harry, the twelve-year-old son, waked up and listened, when this topic came up, and then he ventured, "Well, I should think Deacon White might send that nurse as easy as rolling off a log."

They all laughed and his mother rejoined, "He certainly could, Harry; but the money has been given by a very humble woman, and the check has been sent to the treasurer. The name is a secret. And now I am praying God to send the teacher for the girls' school in Swatow. In some of our stations there is wretched equipment; sometimes almost none. Here is the plant; it must not be idle long. God's answer to our prayers as to the nurse emboldens us to ask for this, and I believe He will find that woman and bring her forth."

"I gave, I gave my life for thee,
What hast thou given for me?"

The sweet song floated across her neighbor's lawn, and old Susan's music fell upon appreciative ears at the Brown's dinner table. But none but Mrs. Billy knew how happy the singer was, nor why. In her heart she thanked God for this loyal daughter of the King in humble service.

As Lester Ford walked to his rooms that evening from the Browns' happy home,

he tried to look his future in the face; and the more he thought, the clearer became the fact that he loved Elsie Brown.

Next day he started out to make some pastoral calls, and stopped at Mrs. Harper's first. She could not see him, for the baby was ailing, and even old Susan looked solemn.

"May I come into your kitchen and visit with you, Susan? You are one of my flock and I should like to talk with you."

"Sutlinly, sah, you'se welcome; come right in. I'se not as faithful in my church as I should be; but lately de Lord dun show me some wonderful tings, and I wants to talk dem ober wid you, sah. You see I caynt read, and so my Bible is almost closed to me; will you read me a bit, sah?"

"I am glad to do it, Susan; what shall it be?"

"Well, I want speshully to find out moah 'bout His last wishes. When Jim, my ole man, died, he dun whisper in my ear de las' ting, 'Susan, keep close to de Lord Jesus, for dat's de way ob happiness. God keep you, my good ole wife.'"

Susan choked a little as she finished her words with soft tones and glistening eyes.

"An' shu'ly, sah, if I tinks dat much of my ole Jim, I should tink heaps noah ob my bressed Lord, who done everything for me. His last words to His 'ciples has a command for me, and I wants to learn dem, and have dem in my heart. Sumpin' 'bout preachin' de gospel in all de worl', sah."

Lester Ford turned to the place, but with tardy fingers, for it seemed as if this text protruded itself upon him at every turn; was this God calling him to foreign service? It seemed like it.

He turned to the Gospels and read Christ's last words to His disciples, and the message in the Acts as well. Susan listened with great interest.

"Dat mean, sah, dat Susan must help fust at home, and den near by, and to de utmost paht ob dis worl', an' I been so long doin' nuttin' for Him! Lately He hab showed me His will, and I'se been so happy eber since, I could sing foh joy all de time. But how I wish I was young and could get edication and go where dey

needs me mos'. I caynt get away from what de preacher say in meetin', four hundred million Chinese to be taught of Jesus; and many millions moah. Dey is a hundred folks foh ebery place in dis yer beautiful land, and so few willin' to go. Co'se it means leabin' home an' fren's, and libin' bery plain like; but de glory ob doin' His work where dey is so hungry for God's word, well, it seem to me dat's de highest honah can come to any man. 'Scuse me, Pastor, but if I was in your place, I would be startin' for de utmost part 'mejetly."

Ford winced again; here was the call, so plain and so earnest he could not mistake it. But he tried to put it away from him, and went on to make other pastoral calls.

The burning question in Lester's heart was the call of his Lord; and finally it could no longer be silenced. One long to be remembered night he walked the floor fighting his battle. The work at home looked never so attractive; but he could not continue in pastoral work and have this matter always cropping up. It was almost dawn before he yielded his will, and cried out in his heart, "I will go wherever you want me, dear Lord," and Christ's own peace entered in. He slept from sheer exhaustion; but when he awoke at ten o'clock, it was with the happiest consciousness of his Master's presence and approval, and he offered himself in fuller consecration than ever before. As he dressed, he faced the question of Elsie, and his heart misgave him; she might refuse absolutely to undertake a foreign mission; he had never heard her express any opinion on that subject. Even if she would not go, he must, he decided, and he wondered that he had been so long coming to this point. He could not stand it to have this question of his future left any longer in the balance,

and so he called upon Elsie in the afternoon to ask her to take a boat ride. She was surprised, but she agreed to go, and with skies and breezes to bless, Ford told of his love. He frankly told her of his recent decision to go to the foreign field, and begged her to follow the Master in his call and enter with him upon this work. His face blanched a little, when she hesitated so long to answer; did she not care for him; had he been mistaken in his suspicion; or did this life of service far from home and friends daunt her?

Dropping his oars, and grasping her hands in his, he poured forth a torrent of deep affection, and waited for her answer. She did not move away, but she did not answer for a time. At last, when she raised her eyes to his they were bright with tears.

"I do love you," she whispered, "with all my heart; and I am ready and glad to go to foreign lands; I have wanted so much to go, but I lacked courage to go alone. To go with you, and make a home in some distant field, where we are sorely needed, that is the deepest joy I could ask."

Ford was tense with feeling when she had spoken, and he realized how great her desire had been to go; "God is good to me," he said.

It was a very radiant pair that returned to the Brown home, and met Mrs. Billy at the door. Elsie threw her arms about her mother's neck and kissed her; Ford explained that they had this afternoon come to an understanding, and asked the blessing of this royal woman. After he had told his plans, poor Mrs. Billy turned pale, as she grasped the idea that it meant separation from her daughter for years at a time; but she recovered herself, and said, "I am glad to give the best I have to you and to God's service wherever he may send you."

(To be continued.)

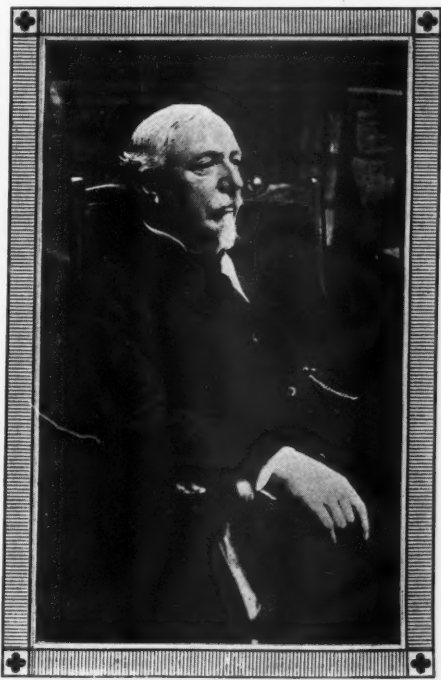


The Lake Mohonk Conference

THE usual interesting company of men and women vitally interested in the Indian and other dependent peoples gathered at Lake Mohonk, October 14-16, to discuss present conditions. Mr. and Mrs. Daniel Smiley were the hosts, which is to say that the guests were cared for delightfully. The program was full of interest, and the discussions covered a wide range. Among the addresses may be mentioned that of Miss Kate Barnard, Commissioner of Charities and Corrections of Oklahoma, on "The Crisis in Oklahoma Indian Affairs; a Challenge to our National Honor"; Henry Roe Cloud, on Indian Education; Mr. Henry A. Larson, chief special officer of the Indian Service for the suppression of the liquor traffic; Hon. Manuel L. Quezon, Resident Commissioner in Congress from the Philippine Islands; Mr. George H. Fairchild, Manila, on "A Business Man's View of the Philippine Situation; Hon. W. Cameron Forbes, ex-Governor General of the Philippines; and Rev. Joseph C. Robbins, formerly one of our missionaries at Jaro.

The Indian discussion showed that only vigilance on the part of his friends will secure for the Indian a semblance of his rights. The rich lands held by the Indians still excite greed, and by intimidation or fraud thousands of Indians have been robbed of their titles. Especially notorious have been land frauds among the Five Civilized Tribes of Oklahoma, as indicated by 30,000 government land suits based upon fraudulent transfers. The Oklahoma lobby at Washington is described as extremely powerful, and so bad are the conditions pictured by Miss Barnard—whose fearless exposures resulted in compelling local politicians to return amounts as high as \$30,000 stolen from Indian children and incidentally in the cutting off of appropriations for her office—that the Mohonk Platform says: "In the event that the Oklahoma legislature shall fail to give early and adequate protection to these Indians, we see no alternative but that the Federal Government should resume full jurisdiction over all of the 'restricted' Indians of that State."

"Fire water" has been one of the greatest curses to the Indian. Now a new curse has come in the alarmingly increasing use of a habit-forming drug—peyote or mescal—even more harmful than whiskey. The annual report of the Commissioner of Indian Affairs in 1911 speaks of the drug as "a relatively new intoxicant of a peculiarly insidious form, which



DANIEL SMILEY

has come into favor with Indians in many parts of the country." Peyote, known commercially as mescal, is a species of cactus grown in Northern Mexico. Mescal buttons, about one and a half inches in diameter, are very soft when moist, but when dry become brittle and hard. Taste and odor are both disagreeable. Generally eaten in the dry and brittle state, they have been called "dry whiskey." The effects are very bad.

A further complication is the fact that a religious cult has grown up around the use of the drug. In many tribes meetings are held, developing into all-night sessions,

The Commission on Aggressive Evangelism in India sets apart one month each year for special evangelistic effort. This year, according to Methodist Bishop F. W. Warne, it was decided to pray for 10,000 converts, or nearly double the number of any revival month in recent years. The results were: Baptisms, 10,230; meetings held, 20,336; number present, 421,729; heathen shrines torn down, 451; Bible portions sold, 23,101; tracts distributed, 269,065. A significant item is that 1,705 laymen gave volunteer days of service. This was not a mass

movement, but carefully organized personal work.

* * *

The American Missionary Association (Congregational) reports total receipts for the past year of \$521,590 of which more than \$300,000 came through legacies and endowments. There was a balance of \$1,000 in the treasury. The annual meeting was held in Providence in October. This society has in charge the educational work among the negroes, and this work was presented largely by negro speakers.

THE OPEN PARLIAMENT

1. How much does it cost to send a missionary and his wife to the foreign field and to support them for one year?

The cost varies with the different fields. In general, however, the salary for a married man ranges from \$1,000 to \$1,200 a year, according to the length of service and the country. An outfit allowance of \$200 to \$400 is given new missionaries, and the passage, which is also provided, is usually between \$700 and \$800.

2. How can I keep in constant touch with the work of the Home and Foreign Mission Societies?

Send thirty-five cents to the Literature Department, Box 41, Boston, Mass., and your name will be entered as a New Literature subscriber. You will then receive for one year sample copies of all new literature issued by the Society on its work. Also write to the Home Secretary for information on every detail of the Society's work.

In the same way send thirty-five cents to the Literature Department, American Baptist Home Mission Society, 23 E. 26th St., New York, as a New Literature subscriber.

3. Where can I secure lectures on mission work in general?

The American Baptist Foreign Mission Society has a fine series of stereopticon slides with lectures, and its offices in Boston are also the depository for the following six lectures prepared and issued by the Missionary Education Movement: The Social Aspects of Foreign Missions; Child Life of the World; The American Indian; Home Missions and the Public Welfare; The New Era in Asia; the Immigrant in America. Address the Literature Department of the Foreign Mission Society for further information regarding lectures. The Home Mission Society in New York also has several illustrated lectures on Immigrations, the Society's Work, Cuba, Porto Rico and Mexico.

4. Can money given to the treasury of the Woman's Society count on the church apportionment?

No. There are two separate apportionments, both made by the Apportionment Committee, one to the woman's circles, the other made to the various churches within the constituency of the Northern Baptist Convention for the work of the General Foreign Mission Society. Only such gifts as are made to the latter Society for the work which it carries on can count on the church apportionment.

5. What does the "Budget" mean?

It means that the Society binds itself not to exceed a certain sum in its expenditures for the coming year. The Board of Managers of the Society draw up a list of all necessary expenditures, basing it upon the income received in the last year or two. If this is approved by the Finance Committee of the Northern Baptist Convention it becomes the budget of the Society and no appropriations are to be made in excess of this.

6. How does the war in Europe affect our mission in Africa?

Principally in the matter of obtaining supplies. It is very difficult to ship any freight to the Congo at the present time. This condition naturally results in an increase in the price of all commodities, thus affecting the cost of living of our missionaries. This latter condition of affairs, however, is practically the same in all of our mission stations throughout the world.

7. What is the most interesting missionary book suitable for a thirteen-year-old girl, who has read "Ann of Ava" and "Judson the Pioneer," and wants a story a little younger?

Who will help us answer this question? Send in your list of favorites for readers of this age.

TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY FRANCES M. SCHUYLER

Merry Christmas on Home Mission Fields

AS the days swiftly pass away and we recognize the coming events by the shadows they are casting before them, we wonder, with a desire to be of actual service, how our missionaries are to meet the demands of their Industrial Schools, Sunday schools and the various clubs through which they come in contact with hundreds of children and with scores of homes.

Letters from a number of our mission fields came in to the editor's desk early in the year, just too late for publication in our department of the magazine. Influenced by the frequent requests from various sections of the constituency and by the personal knowledge of the helpfulness of such material for the preparation of Christmas boxes, we have prepared an attractive booklet under the title of "Merry Christmas on Home Mission Fields."

The helpful matter of this volume covers a variety of subjects. We see Miss Martha E. Troeck at Ellis Island, moving about among the immigrant children as we read her graphic description of Christmas morning, under the title, "Manifesting the Spirit of Christ to the Stranger Within the Gates." We are alive to the heroism and absolute self-sacrifice of Miss Sarah A. Goodspeed in her determination to "Scatter Sunshine in the Dark Places of the Earth," and we wish with all our hearts that we could have been there, too, as we read the most interesting joint letter of Mrs. Bertha I. Beeman and Miss Anna H. Nelson of Second Mesa, Tereva, Arizona, giving details of the Christmas services at Sunlight Mission.

Other fields, reported in the most pleas-

ing style and giving the very information you seek, are arranged under chapter headings as follows:

"With the Babe of Bethlehem at Christmastide," Miss Ida Wofflard, Crow Indian School, Lodge Grass, Montana.

"Joy to the World, the Lord has Come," Miss Mary E. Moody, among Navajos.

"Overcoming Evil with Good," Miss Emma C. Christensen, among Monos, Auberry, California.

"Kiowa's 'Oh-ho' to Their Friends," Misses Gertrude Mitthoff and Bernice Foulke, Saddle Mountain, Oklahoma.

"Other Sheep I have that are not of this Fold," Miss Belle Chisakofsky, New York City Mission, New York.

"Playing 'Lady Bountiful' to Indian Boys and Girls," Miss Lillie R. Corwin, Stewart, Nevada.

"Christmas Cheer in the Old Dominion," Miss Ada C. Baytop, Hartshorn Memorial College.

"Making Homeless Little Ones Happy," Miss Annie Amundsen, Tacoma, Washington.

"Christmas Eve in Benedict College," Miss Olive A. Warren.

"Always Abounding in the Work of the Lord," Miss Jennie Loshbough, Chicago City Mission.

"Christmas at the Bethel," Miss Nathana Clyde, Kansas City, Kansas.

The booklet carries a genuine Christmas message. The beautiful cover of soft white with its border of holly in appropriate red and green and the tiny tree with simulated blazing lights all combine to make a most attractive and desirable gift book. Price 15 cents. Postage 2 cents. Send in your orders promptly to the Literature Department, 2969 Vernon Avenue, Chicago, Illinois.



GIRLS' DEPARTMENT, BAPTIST ORPHANAGE AT WOOD ISLAND, WITH MISS LENA GORRELL, MATRON, IN UPPER ROW

Important Meetings

Mrs. Reuben Mapelsden, District Secretary of the Middle States, gives a graphic account of several important meetings which she has attended in the recent weeks. Of one of these she writes:

The fourteenth annual Women's Convention auxiliary to the National Convention was held in Philadelphia, Sept. 9-16, Mrs. S. W. Layton, President, presiding. The states were well represented, as were our Southern Training Schools. Several missionaries under our Society were present. Mrs. W. F. Graham, in behalf of the 30,000 colored Baptists of Philadelphia, spoke welcome. The reports of the President and Corresponding Secretary, Miss Nannie H. Burroughs, were instructive and inspiring and attentively received. Both women are leaders of rare ability and good common sense and are loved by the women of their own race as well as by many of the white race.

The subjects discussed were: "Why foreign missions are obligatory," "How the church at home helped," "Africa's contribution to civilization," "Consecration of money," "Reaching the people where they are," "Child welfare our biggest

Home Mission problem," "Importance of mothering the boys," "Needs of women in the rural districts." "How to begin and operate a settlement" was the topic of an excellent address by Miss Helen Adams, social worker at the Settlement House in Washington, D. C. All look upon our pioneer missionaries, Miss Joanna P. Moore and Miss Jennie L. Peck, as their very own. The inspiring song services were led by the National Training School chorus.

Mrs. Mapelsden's comprehensive report also includes interesting comment upon her visit to Bucknell University and the deepening interest of the Young Women's organization through the intelligent and enthusiastic leadership of Miss Alice L. Haslam, oldest daughter of the late beloved Dr. Henry J. Haslam, and of her attendance upon the State Convention at Scranton. The Baptist women were there in large numbers, and the fourth annual meeting of their organization was observed in the Emmanuel Church. Our District Secretary was pressed into service to lead the open conference and receive the greetings and reports from the officers of the State Society and Directors. A conference with flashlights upon the wo-



MEXICAN REFUGEE CAMP AT FORT ROSENCRANS — A FIELD FOR WORK

men's work and a second conference in which the work for and by Pennsylvania's daughters was discussed were held on Tuesday evening and Wednesday morning.

Thrilling addresses were delivered during the fifth session of the convention by Mrs. Frank M. Goodchild, president of the Woman's Baptist Missionary Society of Eastern New York, upon "Missionary Motives for Women"; by Miss Nannie H. Burroughs, A.M., President of the National Training School, Washington, D. C., whose theme was "Building a Race from the Bottom," and by Miss Isabel Crawford, a general missionary of the Society, who gave a report of "Recent Visits to Indian Stations."



Baby Band Interests

It is quite generally known that the dues gathered from the Baby Bands are applied to the support of our Gospel Kindergartens. We present the description of the annual celebration of the organization in the Lenox Road Church of Brooklyn, trusting the suggestions embodied may stimulate others to similar action.

This party is given annually by the Woman's Society of the church, the Baby Band money being used to support kindergartens in New Mexico and San Francisco,

and the Cradle Roll money being used for the support of the "Babies' Doctor" in India. The Baby Band of Lenox Road Baptist Church has the largest roll for the last few years of any in the country.

The party began at 2.30 on Saturday afternoon, when the rooms of the church were filled with babies, children and mothers; and even some fathers were present.

About 40 children took part in a cantata called "The Best Kind of Presents," the characters ranging from Mother Goose down to fruits, flowers, nuts, candy and mittens, each article being represented by a child dressed to suit the part.

At the conclusion of the program, the doors of the church parlors were opened, revealing small chairs surrounding long tables on which were set a delightful feast. The tables were decorated with pink ribbons, candles with pink shades, and flowers of all kinds. On each table was a huge birthday cake adorned with nine pink candles and a kewpie sitting in the center. Little rabbits and chickens peeped out from the flowers and ferns. There were 180 children present, ranging in age from three months to ten years, while some of the older girls and boys served as helpers. The roll of babies included over 200 entered on the list.

Items from the Middle West District

MISS INA SHAW, SECRETARY, TOPEKA,
KANSAS

An increasing number of churches in Iowa, Nebraska and Kansas are sending their money in quarterly.

The Secretary has thoroughly enjoyed her eight weeks in Iowa during the Association period. The cordial cooperation of the general workers was most gratifying. The men of Iowa are certainly following Paul's admonition and helping those women.

In one Association in Nebraska there are 197 women, and 154 of these are contributing to woman's work. A splendid record.

The young women of Denver are undertaking to raise money for a horse and buggy to be used by the Misses Matthews in their work among the mining camps of Walsenburg, Colorado. Don't some of the women of the Middle West District want to help them?

The visit of our Corresponding Secretary, Mrs. Katherine Westfall, to the Kansas and Nebraska Conventions was very much appreciated and very helpful.

Mrs. Charles G. West, our efficient Director for Kansas, has resigned on

account of illness. May God restore her to health.

Kansas stands first among our states for largest amount of apportionment in by October 1st.

Sawyer, North Dakota, has a very live Young Woman's Missionary Society, which attended the Convention in a body.

There has been an unusually large attendance at the State Conventions of Kansas, Nebraska, Minnesota and North Dakota. Practical conferences have been held at each Convention. The women show an encouraging eagerness to attempt larger things this coming year. The spirit of prayer and perfect dependence upon God has been marked.

A new prayer calendar has been published by the District Secretary, giving the names of all the missionaries in the Middle Western States. It is hoped that this may be a means of drawing our women nearer to our workers, nearer to each other and much nearer to the Master.

A country church in Iowa with thirty-eight members and without a pastor maintained a Woman's Mission Circle and of its own accord raised its apportionment for the W. A. B. H. M. S. from \$7 to \$12.



CHILDREN HAPPY WITH THEIR DOLLS AT CAMP ROSENCRANS

MUCH IN LITTLE

We have in the Home at present 25 boys and 28 girls, and most of them are well advanced in their studies, while all are cheerful and happy. The girls, under the instruction of their matron, are learning to make their dresses and do plain sewing, and some are becoming very efficient. The boys are handy at anything they find to do. Some are taking manual training, some caring for cattle, and some attend to feeding stock. All seem to love their work. — Mrs. LULU DIGHTON, Murrow Indian Orphanage, Bacone, Oklahoma.

* * *

Our mission Sunday school is not as large as last year, but we are not discouraged. Many are faithful in attendance and new ones take the place of those who drop out. Our sewing schools began in November. At the Rally of all the schools, many friends were present, to see the work of the different nationalities, and to award the prize to the winning group. The Germans would be delighted to have some other school take the prize next year.

* * *

The interest and cooperation of our English churches have been of untold value to the leaders. Through our Women's City Mission Board they get to know of our work. — MINNIE E. GEBHARDT, German Field, Cleveland.

* * *

German immigration has largely stopped since the European war began, but there are enough immigrants here in Boston who have not come in so recently that need the gospel very, very much. A German Jewess said, "I have read the Old Testament and also the History of the New Testament. I would like to talk with you about it when I have more time." Generally the Jewish people will not even accept a paper.

The German-American Sunday school was opened again this autumn. While it is not as large as last winter, the spirit of those who come is very hopeful. We have a "German Girls' Helpful," where the

young women meet twice a month to sew. While they sew the leader gives a missionary talk on Mormonism or some other subject. We are now organizing an "Inner Circle" in the club, which will meet for a half hour of prayer once a month for those who do not know Jesus. — EMMA STEINBERG, Boston.

* * *

For several months past we have been working hard in Virginia for state-wide prohibition. The people have never shown such intense interest before in any one effort. At last success has come with a large majority. We are all rejoicing and holding Thanksgiving services unto the Lord. Two years from November, 1914, all saloons in the state will be closed. The Fireside School work is progressing. While we cannot hold all of the subscribers as the years go by, yet many others are asking for the paper "Hope." A few books have been sent for, that some may begin the first year's course of study this winter. — Mrs. B. C. MEBANE, Portsmouth, Va.

* * *

Since the first of June I have been working in Guantanamo and vicinity. I have charge of the primary department in Sunday school and each Sunday morning I have about 25 or 30 little children in my class.

There has been no great spiritual stir in this town, but the Word has been preached and taught. I organized in the church the Home Department with 12 members and the Cradle Roll with 14. Two Sundays ago, seven people were baptized. Some are members of the Sunday school. — GABRIELA JIMENEZ, Guantanamo, Cuba.

* * *

My ninth year in Vicksburg begins encouragingly. The Bible meetings are our best work. They are increasing in attendance and numbers, a new meeting and a union meeting having been organized during the year. I am holding my sewing

school at Cedar Grove in the new church and expect a good attendance. I have a sewing school at Ft. Hill also. Three of my Sunday school boys, a young woman, and a young man have been converted during the year. Because of their training before they could read, the negro still expects to "see something" or to "hear something." They think if people do not pray and mourn a long time, they have "no religion." This makes it harder to lead them to an acceptance of Christ. — ELLA M. VARIAN, Vicksburg, Miss.

* * *

Miss N. Mabel Hall, of Buffalo, New York, whose six years of service as a city missionary have given her an intimate knowledge of local needs and conditions, has now assumed the duties of our representative among the Italians. She writes: I think our best directed effort is the training of volunteer workers to call wisely in the homes of the people. At present I am working especially with three such helpers, who in turn are visiting with me in 30 of the homes of about 70 of our Industrial and Sunday school children. We have a large supply of gospels and tracts and hope to really reach souls through this special concentration of effort. Our Industrial School for girls will be conducted with teachers secured through the Woman's Auxiliary. We were not able to begin our work with the large girls until they had come in from the canneries. The winter months will tell a different story. With more than 20,000 about us we are not necessarily idle now.

* * *

We have had an evangelistic campaign conducted by "Billy" Sunday. We had many different meetings trying to reach all kinds of people. About 4,000 are reported converted; many who have taken the step I know personally, and a number of our Sunday school children have given their hearts to the Lord.

We are much encouraged and count it the greatest joy to lead some to Christ and show them the way of salvation. — ESTHER SCHERLING, Denver.

* * *

In visiting Chinese families I find more homes where I am welcomed and more

people in the homes who are glad to listen to the gospel. There are also more women and girls who occasionally come to church or Sunday school, and some of them come often. — MARTHA J. AMES, San Francisco.

* * *

At the end of February the Lord sent us a man and his wife to help in the Sunday school. They are faithful and loyal. Also I have been greatly cheered by the coming back of a member who had grown cold and ceased to take any active part in the Lord's work. She now has charge of the Primary Department and is willing to work in any way. In the opening exercises of the Sunday school we have recitations of Scripture. We have been teaching the children the Ten Commandments and their true meaning. When I asked what we had learned from the first two commandments, a Mormon girl, eleven years of age, said, "You told us, Miss Shepherd, that there was only one God, there never had been more than one, and that He always was God." This may not seem of much importance to the ordinary observer, but when we remember that Mormonism is polytheism and that the Mormons believe God was once man, you will readily understand how thankful I was that this little girl was beginning to learn the truth. The task that lies before the workers in Utah is not an easy one; but we are encouraged to press on, "strong in the strength which God supplies." — ADA L. SHEPHERD, Eureka, Utah.

* * *

Miss Anna Knop, whose field of service is among Slavic people in South Chicago, writes an interesting description of her work and her class of girls from ten to fourteen who are called "The Volunteers." She is greatly encouraged by the interest in the Bible that some of these girls manifest and the eagerness of the parents to listen to their daughters as they read aloud to them in the homes. Mention is made of the helpfulness of various ones during the Vacation School period. Opposition to the teachings of the Sunday school is steadily decreasing and the missionary's heart is rejoicing.

* * *

Miss Myrtie Rayner, who began her



SUNDAY SCHOOL AT CARNEYVILLE, WYO., MISS MERTIE RAYNER, MISSIONARY

work in Carneyville Wyoming, only a few weeks ago, is meeting with encouragement. She reports the helpful effect of evangelistic services in the mining camps. The work among the largely foreign populations of the Carneyville and New Acme mining camps is new. The Sunday schools are not large, but as the mines begin to work the people will return and our attendance increase. Some evangelists held a meeting for us at New Acme, where two Sunday school boys confessed Christ, and at Monarch, where four young women and two little girls became Christians. I am conducting an English class for the Italians of Carneyville. I gave a Polish Testament to a young Polish woman living in the house with me. She was greatly pleased and I often hear her reading it aloud.



Mexican Work in Los Angeles

Our Sunday school has brought results this year. One class of girls at the "hard to govern" age has changed very noticeably. They are trying each week to do something for Jesus. Two of our young women have been baptized. We have lost two by death recently — one a mother, the other a young man who had been a Christian only a few months, but whose life had been given to personal work.

The services held for this young man were crowded with young people, on whom will fall the influence of his life. The first young people's meeting after the funeral was a blessed one of testimony to the influence of his life. Such deaths are revelations to those who do not know the Christian life and who have witnessed only deaths of fear.

One of my greatest pleasures is to go with ten or twelve of the boys to a nearby cañon, hiking over fine country roads or across fields and up sandy hills, especially if I can provide the wieners and sandwiches and build a fire to roast them and the potatoes. Such a lunch tastes so good to a boy after a tramp. The greatest joy of all is when you get those same boys gathered around a table in the Sunday school and inspire in their hearts the desire to do right, and feel that they are really getting a knowledge of Christianity that their ancestors have never known. —

LEITH R. RICE.

* * *

The work at the Russian Mission for the past few weeks has been as follows: One Industrial School for girls with attendance of 28; Boys' Club with 20; Sunday school with 45; Children's Meeting Sunday night with 45; Singing Class Thursday night

with 20; Night School for men three times a week with membership of 8 and subject of Good Government; Night School for women in English, reading and speaking. We have two meetings each Sunday for adults, led by the Russian brethren. This makes a total attendance for each week of about 170 people at the Mission. Two new Baptist brothers have come to us this month and I have secured a good position for one of them and have prospects of one for the other, and so they will probably stay and be a help in the work. We have only three Baptist women, and one of them is kept at home with an invalid child. One of our faithful families has moved away. Few of the adults can do much to help in the work with the children. One leads the songs we sing in Russian and sometimes gives a talk to the children. I have nine helpers in the various lines of work with the children, and for these I give thanks, as I do for all the blessings of God upon the work. The new chapel has just been painted on the outside. — EMMA L. MILLER, Los Angeles.

Training School Items

At the regular meeting of the Board, Oct. 6th, it was voted upon recommendation of the Educational Committee to bestow the title of president upon the head of the school. This is a new departure, but it is in accord with the advanced steps that have been taken in the development of the institution.

The registration of students is now 57 and represents a fine class of young women. One of these is doing special social service and hospital work. One is a missionary under appointment to the foreign field, but delayed in her going by the war. She will remain until conditions are more favorable for her journey to her chosen field of labor.

The president of the school requests that all alumnae and friends of the institution feel free to make suggestions regarding the courses of study which they deem most practical in the new three-year requirement. Gratifying interest has been shown all over the district of the



ITALIAN BAPTIST MISSION AT BRIDGEPORT, CONNECTICUT

Rev. L. M. Martucci, pastor; Miss Helen P. Story, Missionary of the Woman's American Baptist Home Mission Society, which thus joins with the Home Mission Society and Connecticut State Convention in prosecuting the work among the foreign-speaking people.

Northern Baptist Convention with reference to this proposed extension of the course.

The subjects included in the several courses of study pursued by the students this term are as follows: Seniors—Sunday School Pedagogy, Sociology, Teaching of Jesus, Expression (Bible Reading), Hebrews, Extemporaneous Speaking, Sunday School Conferences, Industrial Arts, and observation of Sunday Schools. Juniors—Bible (Introduction to Canon, Mark), Domestic Science, Medical Lectures, Expression, Teaching in Sunday Schools. All students are receiving instruction in music and physical culture. Field calling and industrial school work is required of all.

ALUMNAE

We regret to announce that Miss Ida May North has been obliged to leave her field in New Haven, Conn., on account of illness.

Miss Harriet P. Cooper, who has been resting at her home in Detroit, Michigan, after injury from an automobile accident in Pennsylvania, writes of her improved condition. Her many friends will rejoice to know that she expects soon to be entirely recovered and ready to answer calls for her valuable service.

Mrs. Nellie L. Bishop of Chattanooga, Tennessee, returned to her field Oct. 1st, much stronger physically. A severe attack of typhoid pneumonia in the early part of the summer greatly depleted her strength, but a few weeks in Chicago with rest and care proved beneficial and she has resumed her work with gratitude for her restored health and for the love and devotion of the people to whom she is giving so much of herself in helpful uplifting service.

Miss Gertrude Miller whose work has been in Guantanamo, Cuba, has recently been appointed to the Italian field in Cleveland. Miss Miller has been doing general work for the Society for some months.

Miss Amelia Scott passed through Chicago on her way to St. Louis, Mo.,

where she will engage in City Mission work.

It was a great pleasure to greet Miss Mary Melby, the former beloved and efficient Swedish representative of the Society at Ellis Island. For twenty-one years Miss Melby was a blessed influence at the Landing Place and in addition worked as a visitor for her own church. Failing strength compelled her retirement from strenuous labor and she left her former position to take charge of the Swedish Rest Home at Elim Park, Shelton, Conn. Her interest in her former work and all that pertains to the Training School and the Society is as keen as in her days of fruitful service.

At the time the copy for our department is sent to Missions the latest word we have had from Nashville is that Miss Lorilla E. Bushnell, Superintendent of Fireside Schools, is still seriously ill. All danger from the operation has passed, but the physicians are still in doubt as to the obscure features of the case. Miss Bushnell's sister is with her, and her associate, Miss Eaton, and all connected with the Fireside School work are giving her the most devoted care. The best medical skill the city affords has been employed, but little change for the better has been reported.



In Memoriam, Miss Sarah C. Krigbaum

Saturday, October 10th, marked the closing of a noble earthly life as Miss Sarah C. Krigbaum, of Scranton, Pennsylvania, entered upon higher service. Her activity in the Christian life began in her early youth and increased with the years until it became a dominant, controlling passion to help others; to relieve physical suffering; to uplift the down-trodden and lovingly to point the sinful to the compassionate Saviour. With the scores of little children in her Primary Sunday school she spent many happy hours, and hundreds of Scranton's men and women to-day are treading the paths of truth and righteousness because of her loving, persistent effort in their behalf.

Soon after her graduation from the Lewisburg Female Seminary, now Buck-

nell Institute, Miss Krigbaum entered the primary department of Scranton's public schools. So fruitful was her service that the Penn Avenue Church (now Emmanuel) determined to secure for its rapidly growing work the woman whose special aptitude made her such a power for good. For nearly thirty years she was the Sunday school visitor and church missionary, and only eternity can disclose the far-reaching and beneficent influence of her life during this period.

For some years Miss Krigbaum was vice-president of the eastern half of Pennsylvania for our Woman's Baptist Home Mission Society. The duties of her local position, however, soon grew too heavy to permit her holding the office longer and at her own request she was relieved of the responsibility. The Editorial Secretary wishes to pay special tribute to this woman who, with the tenderness of a sister, lent her personal assistance to the advancement of the work which she was called subsequently to assume as state representative. Out of this association in the home mission cause grew a deep and abiding love that has strengthened every noble aspiration. We cannot think of

her as dead, she who was so truly alive. She has but grown larger souled and deeper-hearted, but is the same loyal, devoted friend. With the beloved Quaker poet, we, who will so sorely miss her, may say:

"And yet, dear heart, remembering thee,
Am I not richer than of old?
Safe in thy immortality,
What change can reach the wealth I hold?
What chance can mar the pearl and gold
Thy love hath left in trust with me?"



A Worthy Enterprise

The young women and children of Eastern New York have taken as their specific in giving toward the work of our Society, the support of the work among Chinese children in San Francisco. This means raising a sum total of \$2,835, which includes the salaries of the teachers, native assistants and the incidental expenses of the building. Is it not a blessed privilege to aid this cause which extends its helpful influence to both the Orient and the Occident?



VACATION SCHOOL, NEW YORK, MISS FREADA HOEKER, MISSIONARY



Prayer Calendar for December

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

December 9.—MISS MINNIE MATTHEWS, missionary among mill and mining populations, Walsenburg, Colo.

December 10.—MISS MARTHA AMES, missionary among Chinese, San Francisco, Cal.

December 16.—MRS. BERTHA I. BEEMAN, Sunlight mission among Hopis, Toreva, Ariz.

December 17.—MISS MARTHA HOWELL, dean of the Missionary Department, National Training School for Women and Girls, Lincoln Heights, Washington, D. C.

December 25.—MISS S. E. OWEN, secretary at Mather School, Beaufort, S. C.

December 26.—MISS BELLE CHISAKOVSKY, missionary among Jews, New York City.

December 27.—MISS ELLA KNAPP, field worker among negroes, Birmingham, Ala.; MISS DIXIE WILLIAMS, teacher in Hartshorn Memorial College, Richmond, Va.

December 28.—MRS. S. A. CAREY, field worker among negroes, Muskogee, Okla.

December 31.—MISS SIGRID EDQUIST, missionary among Scandinavians, International Falls, Minn.

December 31.—MISS DAGNY PETERSON, general missionary, Seattle, Wash.

January 1.—MRS. DARTHULA GHEE, field worker among negroes, Clarksville, Tenn.; MISS LEITH R. RICE, field worker among Mexicans, Los Angeles; MISS MAY HAMILTON, teacher Spelman Seminary, Atlanta, Ga.

January 6.—MISS MARIE MEEREIS, missionary among Slavic races, McKeesport, Pa.

January 8.—MISS ALICE MATTHEWS, missionary among mill and mining populations, Walsenburg, Colo.; MISS ROSABEL RIDER, missionary among negroes, Richmond, Va.



New Appointments

NEW STATE DIRECTORS

Delaware — Mrs. Merrick J. Horn, Wilmington.
Wisconsin — Mrs. Jennie L. Pettigrew, Oshkosh.
New York — (W.) (Y. W. & Ch.) Mrs. Earl A. Partridge, Rochester.
Ohio — (Ch.) Miss Zoe Barnhouse, Upper Sandusky.

NEW ASSOCIATIONAL DIRECTORS

Colorado — Midland Asso., Mrs. J. A. Fraser, Colorado Springs; Southwestern Asso., Mrs. T. E. Peterson, Durango; San Luis Asso., Mrs. S. Y. Jackson, Alamosa.
Connecticut — Fairfield Asso. (Y. W. & Ch.), Miss Ada Bennett, Bridgeport; Hartford Asso. (Y. W. & Ch.), Miss Edith Braddock, Hartford; New Haven Asso. (Y. W. & Ch.), Miss Ethel M. Norton, Springfield.
Illinois — Southern Illinois Asso., Miss Nancy E. Browning, Benton; Morgan-Scott Co. Asso., Mrs. W. A. Barrow, Waverly.
Indiana — Perry Co. Asso. (Y. W. & Ch.), Miss Susie Van Winkle, Bristow; White Lick Asso. (Y. W. & Ch.), Miss Jennie L. Strain, Greencastle; Logansport Asso. (Y. W. & Ch.), Miss Helen Beatty, Logansport; Harmony Asso. (Y. W. & Ch.), Miss Agnes Brown, Summitville; Noble-LaGrange (Y. W. & Ch.), Mrs. C. A. Stoler, Topeka; Sand Creek Asso. (Y. W. & Ch.), Miss Fay Huntington, North Vernon; Friendship Asso. (Y. W. & Ch.), Miss Stella Thrasher, Bloomington; Monticello Asso. (Y. W. & Ch.), Miss Ruth Dame, Monon; Tippecanoe Asso.

(Y. W. & Ch.), Miss Waneta Deer, Crawfordsville; Evansville Asso. (Y. W. & Ch.), Miss Lulu Meeks, Eureka; Brownstown Asso. (Y. W. & Ch.) Miss Agnes Cobb, Seymour.
Iowa — Oskaloosa Asso., Mrs. H. E. Bishop, Ottumwa; Fox River Asso., Mrs. J. W. Miller, Bloomfield.
Kansas — Fall River Asso. (Y. W. & Ch.), Mrs. R. W. Settles, Neodasha.
New York — Cortland Asso., Mrs. E. S. Tanner, McGraw; Otsego Asso. (Y. W. & Ch.), Miss Pearl Dresser, West Edmeston; Saratoga Asso. (Y. W. & Ch.), Miss Helen Richardson, Gloversville; Mohawk Asso. (Y. W. & Ch.), Miss Winifred Jones, Frankfort; Madison Asso. (Y. W. & Ch.), Mrs. C. F. Miller, New Woodstock.
Ohio — Ashtabula Asso. (Y. W.), Miss Jennie Gore, Conneaut.

NEW ORGANIZATIONS

New York, Cross River; Pawling, First Church; Grafton (Y. W.).



Wants of Missionaries

CITY MISSIONS

Miss Clara J. Flint, 2936 W. 27th Ave., Denver, Colo. — Needles for sewing, darning and prick-card work; kindergarten materials.

CUBANS

Miss Margaret Renshaw, Iglesia Bautista, Bayamo, Oriente, Cuba — Primary S. S. cards.
Miss Gabriela Jimenez, Iglesia Bautista, Guantanamo, Cuba — Patchwork; S. S. picture roll.
Miss Mercedes Grane, Minas, Camaguey, Cuba — Spanish tracts.

FRENCH

Miss Bertha A. Nicolet, 19 Chester St., Taunton, Mass. — Christmas boxes.

GERMANS

Miss Hannah Neve, 590 Mendota St., St. Paul, Minn. — Warm clothing for children.
Miss Ida Weeldreyer, 600 S. 6th St., La Crosse, Wis. — Basted work for sewing school.

INDIANS

Miss Anna H. Nelson, Toreva, Ariz. (Freight and express, Holbrook) — Christmas boxes.
Miss Ida Wafflard, Lodge Grass, Mont. — Hand work for kindergarten.
Miss Joan Saunders, Murrow Indian Orphanage, Bacone, Okla. — Sweaters or coats for girls.
Miss Emma Christensen, Auberry, Cal. (Freight and express, Elparado) — Christmas boxes, candy, quilt linings.
Miss Gertrude Mithoff, Saddle Mountain, Okla. (Freight and express, Mountain View, Okla.) — Large baby dresses.
Miss Lillie Corwin, Stewart, Nevada — Christmas boxes.

ITALIANS

Miss Alice M. Jameson, 37 Jefferson St., Barre, Vt. — Prick cards for beginners; white and black cotton thread No. 50.
Miss Mary Densmore, 3 W. Walnut St., Milford, Mass. — Black and white thread Nos. 50 and 60; remnants of wash goods.

MEXICANS

Mrs. J. P. Duggan, 1730 First St., San Diego, Cal. — Lesson picture rolls (two each) of the Old Testament Course of International Sunday School Lessons for 1913; organ; copies of Old Testament.

NEGROES

Miss Carrie A. Hunt, Mather School, Beaufort, S. C. — Men's and children's clothing; crash bath towels.
Miss Ella A. Knapp, 1700 N. 15th Ave., Birmingham, Ala. — Christmas boxes, white thread, 36, 50, 60; thimbles.
Miss Carrie L. Johnson, Florida Baptist Academy, Jacksonville, Fla. — Adjustable dress forms; material for practice work; machines.

QUOTABLE SENTENCES FROM MISSIONARY BOOKS

FROM "THE CHURCH A COMMUNITY FORCE"

I had a conception of a church filled with the spiritual earnestness and living faith of the apostolic church, but planted squarely on the earth, with its outlook upon the oncoming Christian civilization; a church open to truth; a church unselfish, fearless, free; a church sympathetic to the life and achievements of humanity, and organized as a fighting unit of the new social order.

I saw it broken away from the parish selfishness which has been so long the besetting weakness of American churches, and, with generous sympathies and alert vision, carrying the community in its heart, alive to all that makes for the good and happiness of its city or countryside.

If ever a church is to have a community spirit, if it is to become a community force, its pastor must lead it there.

The open country, the village, the rural town, the small city, are as rich fields for community service as the large city. It is fundamentally a question of the interest of a given church and its pastor in the welfare of their community and of their willingness to work.

FROM "THE CHURCH AT THE CENTER"

There never was a time when full, large Christianity was so evidently necessary as now.

Social service is a help for a society through an organization; such service as a church can render a community.

That church has social value which satisfies the common needs.

That church has social force which leads the community. Every church has value to some people. Some churches serve a few, some serve "the best people," but the church with social force serves all.

No minister can mend throughout the week what he can mar on the Sunday morning. A church does not need to be liturgical to be reverent.

Before any program of active service, the orderly worship of the house of prayer

is to be regarded as the minister's chief service. The worship of the Lord's Day is the highest expression of community life.

A sound financial policy is religiously necessary in the country church. It is a part of piety for men to give.

Nothing is alien to Christianity which has to do with humanity.

If God wants a thing done, the church ought to lead in doing it.

Curiously, the most important thing of all is that the country church should take its own denomination seriously. Its policies should be obedient to the great purposes of the denomination.

Service of the whole community is a new development of the spirit of man under the teaching of the Spirit of God.

FROM "THE CHILD IN THE MIDST"

Child Welfare is at the foundation of world welfare.

You must not think of openly admiring a Mohammedan baby, or of wearing anything black on your head when making your first call upon it, for you would certainly cast the Evil Eye on it.

In some countries the "sacredness of life" means — Protect the fly, no matter what happens to the baby.

The home is the center of a nation's life. The greatest gift Christianity has to offer to a non-Christian land is the introduction of the power of Christ life into the homes of that land.

The mission home underlies the whole of the work, and discloses the ideal of Protestant missions more clearly than any other point.

What marvelous power there is in the Word of God! A Mohammedan boy in a fanatical Persian city, which had often been visited by colporters and missionaries, went one day to the bazar where he saw a New Testament being torn up to serve as wrapping paper. He remonstrated with the shopkeeper and finally bought what was left of the Book. Through its influence both his mother and he were led to Christ.



THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

The Birthday of the King



GAIN comes round that wonderful season of the year when the earth should be filled with Peace, Good Will to men. We bow our heads in shame that the Son of Man, moving over this earth whose paths He trod 1900 years ago, should find it bathed in human blood; passing among human beings for whose salvation He died, should see brother destroying brother; hearts which should be filled with love and joy and peace, surging instead with hatred, suspicion, envy and revenge. Truly the principles of Christ have entered but slightly into our national life. We cannot see the end. We are overwhelmed by the awful sorrow of the present moment.

But is there something for us to do, some place where our service will still count for the uplift of humanity, the true coming of the Kingdom? Surely there must be.

The present form of Christian civilization has failed, not because it was Christian, but because it failed of being completely Christian. The nations of the East are gradually moving onto the stage of world action. Soon they may exert a controlling influence in world movements. What that influence shall be rests with the Christian nations of to-day. This year it rests almost alone with the Christian people of America.

Have we the humility, the clearness of vision to learn the tremendously vital

lesson of our day? Christianity must be far more than a form or an intellectual belief. "Thou shalt love the Lord thy God *with all thy heart and soul and mind, and thy brother as thyself.*" Unless that lesson is learned by America, by the nations of Europe, by those great peoples of Asia, so soon perhaps to hold the balance of power, we can never hope for a universal Peace on Earth.

Christian brothers and sisters, it is ours to learn that truth for ourselves; to teach it to others so far as our influence goes, and to give largely of our substance that it may be taught beyond the reach of our own personality. Can we this year more worthily celebrate the Christmas season than by helping, so far as our means permit, to bring in the vision of Robbie Burns:

"It's coming yet, for a' that,
That man to man, the warld o'er,
Shall brothers be, for a' that."

Do not think of it as one gigantic piece of work. That would put it beyond human power. All life is made up of many, many small things. If each one of us contributes faithfully his or her part, the whole will be done.

Can we not this Christmas, when life runs so deep with us all, each one of us give first to Christ and His cause? So would our denominational work rise triumphant over debt or disaster. So would relief and comfort come to those who suffer, light to those who grope in darkness, and joy to our own souls.





KACHINS AT BHAMO

An Association Meeting among the Kachins

BY MRS. MINNIE MOODY

(Mrs. Moody is Foreign Vice-President of the Northwestern District, was in the Judson Party, and is one of our influential workers.)

Six of the Judson Party were privileged to spend Christmas up in Bhamo, a town of 9,000 people, situated on the Irrawaddy River, 900 miles by boat from Rangoon, in the northern part of Burma not far from the border of China. We were very cordially welcomed by Mr. and Mrs. Ingram, Mr. and Mrs. Spring, and Miss Clark, stationed at Bhamo. Mr. and Mrs. Kirkpatrick, and Mr. and Mrs. Hanson from Namkham, Mr. and Mrs. Geis from Myitkyina, were also there to attend the Kachin Association. The work here is among the Kachins, a wild mountain tribe. Dr. Roberts began this work many years ago. We heard many expressions of sorrow from these people because he had been compelled to leave the work on account of ill health. The Association represented 29 churches and about 1,300 members. The people did not come by train or boat, but they walked. Some came a two days' journey, others three, five, and a few came eight days' journey, and it meant the same number of days to walk back to their homes. They came in caravans of from ten to

twenty or more, the men carrying the young children on their shoulders. The women had large hampers on their backs, containing the rice and bedding. Some came a day early in order to erect small bamboo huts in which to house their families, but most of them slept on the ground or in some old building on the compound. At mealtime it reminded one of a gypsy camp, as they sat around a bonfire, the men wearing bright blankets and the women in bright colored skirts and jackets ornamented with a large disc of silver and white china buttons, while around their necks hung a large silver ring. Around the body they wore small reed hoops; one woman had on about 250.

The first session opened at seven o'clock the morning after Christmas day. How it thrilled our hearts to hear the old familiar tunes! The foreigners were invited to address the Association at this first session. It was a royal welcome we had, and it was inspiring to look into the dark faces as they eagerly listened to the interpreter. They conducted their sessions in a fine businesslike manner, and they discussed their problems with as great an interest as do the people in our Associations. There is a growing feeling among the Kachins that this work is theirs and not the missionaries; and they are sending out volunteer workers to preach the Gospel. They are doing their utmost

to carry on five self-supporting schools and one self-supporting church. Following are some of the practical topics suggested by the elders, and discussed with lively interest: "Are we permitted to use alcohol as a medicine?" "What shall a man or woman do in case a husband or wife runs away into unadministered territory?" "Can we receive a woman who comes down from the mountains with her relatives and leaves her husband?" "What shall we do with members who do not contribute toward the support of the

were so happy, and one could but think what marvelous things God had wrought among these people.

Relative Values

A man in church this morning marched up to the front, as is their custom, to make a special thank offering. He said God had blessed him twice. He showed a rupee which he wished to offer to God for the birth of a bull calf. Then he held up a half rupee, a thank offering for the birth of a girl baby. — B. EVANS, Ongole.



KACHIN ASSOCIATION AT BHAMO, CHRISTMAS, 1913

church?" "What are the young men going to do for wives if it is wrong to buy them?" It is their custom to buy their wives as they do a cow or a donkey. She it is that keeps the home, does the weaving, takes care of the children, and cultivates the field, while her lord and master sleeps and smokes, or goes fishing and hunting. After they become Christians they treat their wives very differently, and help to bear the burdens. At the close of the afternoon session we witnessed the ordinance of baptism at the river side. Three were baptized and three more were waiting until the Sabbath, when Dr. Mabie and wife were to be present. In the evening a concert was given. Most wonderful music and singing it was, but their hearts were in it, their faces fairly shone they

What Can Our Girls Do?

FROM A PAPER READ AT SOUTH DAKOTA
STATE CONVENTION, BY MRS. MARTHA
E. S. COON

I doubt if we should ask them to form new organizations. They are high school girls and mother-helpers, busy girls. I think in most cases they cannot undertake an entirely new work without causing other lines to suffer.

But I do think they can read. Few perhaps would send for a missionary book and read it. All would listen with interest while a good reader introduced them to it at a Sunday school class meeting or a sewing circle. Some might even ask for the book afterward and reread it. All, if handed such a book as *Ann of Aca*, or

The Child in the Midst, by a girl who had read it and said it was "a dandy," would read it and pass it on. And both reading and passing would be hastened if another girl could be worked up to such a point of interest that she would come around with a "hurry up with that Ann of something or other. I want a chance at it myself." All of our girls would read *Missions* if in Sunday school class programs, B. Y. P. U. meetings and Mission circles, current events from *Missions* were the order of the day and a girl was branded behind the times and "a slow one" who had nothing new to offer from that source.

Our girls can pray. If you doubt this go to the B. Y. P. U. meetings, or get a little group of them interested in some special object, and listen to their earnest petitions. Our girls *do* pray. But they are pretty honest and they won't pray for things or people wherein they have no interest. They must read or study, especially read *Missions*, if they are to know anything to pray for. They must get close to that great divine heart of Love that sent Jesus Christ into the world, before they can pray for those who are carrying on Christ's work, before they can ask God for the privilege of helping in this work.

If our girls read and pray as they can, they will give as much as they can — not one-tenth, or one-hundredth as much as they can, but really *all* that they can. They can no more help giving to things in which they are thoroughly interested than they can help going to a picture show when their main interest is in *The Perils of Pauline* or *A Million Dollar Mystery*. On the other hand, what they give will react on their reading and praying, for it is a rare investor who does not keep track of his investments.

Now what relation is there between what our girls are doing and what they are not doing, but can and ought to do?

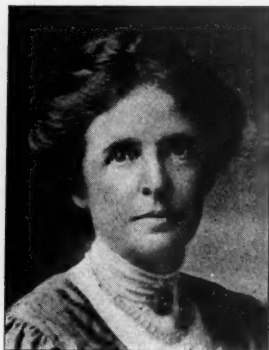
First: What they are doing should not be discontinued but should be made a stepping stone to further achievement. The Sunday school, sewing circle, young people's meetings should all be used to stimulate them to wider reading, more generous giving, and more earnest prayer for missions.

Second: Their newly generated enthusiasm should be allowed to react upon the Sunday school class, the B. Y. P. U. meetings, and the Aid and Mission Circle meetings, and make them more truly missionary in spirit.

Here I come to the crux of the whole matter — the reason why I am talking to you older women of what our girls can do. It is *you* who must work through the organized Sunday school classes, through the officers and committees of the B. Y. P. U., through the Aid and Mission Circle to stimulate this missionary interest, in the first place. And it is *you* who must make opportunities for them to retell their new-found knowledge and use it, until it becomes a permanent part of their mental furnishings.

And you must do this work, ever remembering that a girl in her teens is moved to action by her emotions, not by her reason. You can prove to our girls by flawless logic that they are able to help raise our apportionments and that they ought to do it for their own good and for the sake of God's kingdom; that they ought to read and study missions and that our workers need their prayers. And they will sit and listen, though hearing not, and will go out and *do nothing*, and perhaps be a trifle more bored and "sick and tired of missions" than they were before.

On the other hand, you can read them a letter from some real live missionary or a story of actual conditions in a definite place and you can say "Girls, let's *do* something. Let's make something and send it to help the work there," and you can stir the hearts of those girls (as you cannot stir their minds) until they will work day and night and in between times to get that box ready. And then you can show them in *Missions* how to keep track of that station, and in books and other literature how to find out about the country in which the station is, and so gradually you can lead them out into the big world of missionary endeavor. And it is *you* who must show them the way. It is *you* who must set them the example of definite prayer, and suggest from time to time certain work and workers that need their prayers just then. It is *you* who must



MRS. HOWARD WAYNE SMITH,

MRS. F. E. CRAWFORD,

MRS. F. P. BEAVER,

Presidents of the Atlantic, New England and East Central Districts

offer them attractive specifics in home and foreign fields and make them feel that their dollars do something special and distinct for the Lord.

What can our girls do? Wonderful things! If we older women will stir their emotional girl hearts and show them ways in which to spend their tremendous girl energy for the Master.



Gleanings from District Bulletins

FROM NORTHWESTERN DISTRICT MESSENGER

The summer is over and gone, and the fields are white with the harvest. Where are the workers? What is the slogan? Let us put our strength on mobilizing the Reservists. They are in every church — blood-bought subjects of the Lord of Hosts, hitherto occupied about their own business, needed now on the firing line. Our slogan — "Enlist all the Reservists!" Our work — To find them out by name, each one, women, young ladies, children; to charm them into the ranks, to lead them in, to pray them in till every one in our congregations shall have some knowledge of our missionary opportunities and some part in the work.

The keynote of every session was "enlarged opportunity." And all through the discussions the emphasis was not upon how to raise more money, but how to win more women to this blessed work.

"Were there not ten healed? Where

are the nine?" Playing bridge, crocheting bedspreads, or very busy about so many good things that they just forget to tell their hopeless sisters that their Redeemer died for them, too, and they forget His "Go tell."

The "going" Christian is the growing Christian.

ADVERTISEMENTS

For Rent. — One hundred good preaching places in India. Apply in person.

For Rent. — In India, one good room capable of seating thirty street children for Sunday school, 10 cents a Sunday. Ten weeks for two pounds of candy. Inquire of Conscience.

For Sale. — One New Testament in an Oriental language, for the price of a package of gum.

FROM EAST CENTRAL DISTRICT MESSENGER
THE "NO TIME" WOMAN

Consider, my sisters, the ways of the woman with "no time."

Behold her goings out, and her comings in, and verily I say unto you, that she wasteth more time than they all.

Look unto her garments, and observe that they are very good.

Harken unto her speech, and of the latest unimportant events you will note she knoweth all the particulars.

Listen further, and take heed, my sisters; of the needs of others she knoweth not.

Seek to enlighten her and she sayeth sweetly, I have "no time."



MISS ELIZABETH CHURCH, MISS HELEN F. MUNROE, MRS. MINNIE MOODY, MRS. WALTER F. MASON,
Foreign Vice-Presidents of the Central, New England, Northwestern and New York Districts

Verily I say unto you, that she who can read and does not, — has no advantage over her who can not. — Selah!

Dear Sisters, many times we heard the missionaries say, "Will you not tell the people in the home land to pray for us; we need it so much; our problems are great; we have some discouragements, and often we must work without the equipment or helper we need."

Write a letter occasionally, not expecting an answer, but just to let them know you are interested in them and their work; could you see the eagerness with which the foreign mail is received, you would feel well repaid. — Mrs. MINNIE MOODY, one of the Burman tourists.

FROM NEW YORK DISTRICT BULLETIN

1. Can we not plan to make the study of missions more nearly a science, worth the attention and insight of thorough-going experts — missionary promoters, if you please — who shall project missions into some of our state chairs, and wherever large gatherings convene?

2. Why not establish a home department for the "shut-ins," that they, too, may have a chance?

3. Reserve five minutes at noon for intercession. We can all be *praying mates* to our missionaries.

We understand that the "Atlantic Log Book" is soon to be published and made available to the public.

THE COMMITTEE OF THE WHOLE

Here is another plan for organizing the Mission Circle. This one is for a small church in the country, and is specially interesting because so inclusive. The women started a Mission Study Class. They met in the afternoons, in one another's homes, and it was planned that the husbands should come for them and take them home in time for supper. It soon happened, however, that the husbands came and stayed for supper, which all had together, each woman bringing her contribution. The conversation about the table was so pleasantly spiced with mission study that soon the husbands were inter-

ested and wondered why they could not partake of that course, too. Finally the mission study class was transferred to the hour after supper, and husbands and wives joined in it together, to the mutual enjoyment and profit of all. The women had the benefit of the men's broader point of view, the men profited by the women's fuller knowledge, and all had the social and intellectual pleasure of working together.

They not only studied and prayed together, they raised budgets together. Each member of that class had a share in every phase of missionary activity pre-

sented to the church, and it is needless to say the shares were larger than ever before.

This plan comes from California, but why wouldn't it fit any state in the Union? The long winter evenings are before us. What other communities will enjoy the pleasures of this plan for bringing husband and wives together in so vital a study?

Fathers will find "The Child in the Midst," with its study of childhood under the non-Christian religions, as interesting as will mothers. There is also Dr. Faunce's most able book, "The Social Aspects of Foreign Missions," a book that cannot fail to interest every man, and the thrilling story of Dr. Clough's life among the Telugus, "Social Christianity in the Orient," noticed in November MISSIONS, page 921.

With one or the other of these books do start some Mission Study Classes, and tell

the Committee of the Whole about it. Send your reports to 450 E. 30th St., Chicago.

* *

Will not the women of very many communities come together sometime during this Christmas season, to pray and plan for the children of the world, using the suggestions in Chapter VII, Appendix, of the "Child in the Midst"?

This is for *all* children. It should rouse the interest of all mothers. "Child welfare is at the foundation of world-welfare, child nurture is the greatest science of the age. To arouse the whole world to a realization of its duty to the children . . . is the propaganda in which all should unite."

And Jesus said, "Inasmuch as ye have done it unto the least of these . . . ye have done it unto me."



HERE ARE LETTERS THAT SHOULD STIR THE HEART TO SOME QUICK AND PRACTICAL RESPONSES. READ, REFLECT, THEN ACT

KEEPING UP TO GRADE

Kobe, Japan, October, 1914.

When I reached here in April I was heart sick when I saw the Zenrin plant. Outside and inside it looked like a building that had stood for a decade without any repairs. The wood rotting for want of paint outside, and encrusted with grime inside, while the fine floors were being literally worn off by the many feet of crowds that throng the building day after day. Instead of being a stimulus to the neighborhood to keep up their courage for a cleaner and more wholesome street, we had seemingly fallen to the level of our neighbors; and it was painfully evident that they in their turn had relapsed equally. We were no longer quoted by the Educational Bureau as the leader of reform in our slum, nor were the police interested in us.

Well, you can judge something of the task to get to work to build up again, for even the teachers had seemed to be discouraged and ready to fall into a lower plane of work. The first thing was to call in the Property Committee after I had gotten estimates on the most needed repairs. They visited the plant during Conference week in June. Capt. Bickel, one of the committee who knows more what it means to work among the lower classes of people, felt very keenly our needs. He said that, standing for the only vision these people could get of the

uplift of Christianity for the very lowly, it was most pitiful not to be able to keep somewhat closer to our ideals, when we only asked for whole buildings and cleanliness.

So the Committee thought also and ordered that the fourth side of the building be clap-boarded so there should be no more leaking to spoil plaster; also that the building be painted at once on the outside, which should have been done at the end of the third year instead of the fourth, for the first painting soaks in so quickly in our soft woods; that the whole building should be replastered inside, and the necessary staining and painting done. This is all we are asking at present; the outside wall must be done later, with a coat of cement and plaster, but that can wait without serious damage, whereas the paint is needed at once on the house, both inside and out.

You can hardly realize the wear and tear of our large family, and when in regular session not only the 150 children of the two kindergartens, but the Friday club, the evening classes and Sunday school add easily 200 more. —MRS. R. A. THOMSON.

BUSY WORKERS AT TOUNGOO

Toungoo, Burma, July 18.

Upon my return to Burma in January I was

designated to take charge of the Burmese work here in the absence of Mr. and Mrs. Rogers. The needs of the field are great, with its thousands of people living in the superstitions of heathenism. Our little church and school are a witness and light for Christ in the midst of the heathen population. We have a primary school of about 90 at present and the children are mostly from heathen homes. Our staff of Christian workers consists of four Christian teachers, three preachers and one Bible woman. The Bible is taught in the school as one of the subjects, and the pupils also learn to sing our Christian hymns. — AUGUSTA PECK, A. B. Burmese School.

FLOOD EXPERIENCES

Sadoway, Burma, July 24.

We have just passed through another big flood. At such times we wish that Mr. Joorman's idea of moving the mission to a hill site just outside of Sadoway had been carried out. Our school was closed for three days, and one other day the water was rising so rapidly that we sent most of the day pupils home for fear they might not be able to get home later, and others had to be excused to prepare rice so that there would be food for the boarders during the flood. The water came over the first floor of the schoolhouse and was threatening the paddy bin which still contained 300 baskets of paddy. The boys undertook to move the paddy to the second story of their dormitory, and had moved about 200 baskets when the water began to recede. The water was six feet deep under our house. The flood left three to six inches of loose mud on all our walks and under all our buildings. The children had a hard time getting the mud washed out of the schoolhouse and putting things in order for the opening of school. All our wells were submerged and we have been using rain water for cooking and bathing. Our drinking water has been brought from a spring some distance away. It is twenty-four days since I saw my dhobie's face. I wonder what my clothes will be like when he does bring them. The soiled clothes we had in the house were molding so badly that Miss Lewis and I did a washing ourselves. Our rains began in May and we have already had 120 inches and I suppose we must have about as much more before we are through. (We must have a drying room in our new house.) I think the separating of the A. V. School and the Vernacular School is going to work out to the advantage of both. Our A. V. School has the largest enrolment in its history, about 80, and nearly all paying fees. We have quite a number of girls from well-to-do Mohammedan and Buddhist families. We have a new Primary certificated teacher for the English work in the Upper Primary department. He is one of our own Chin boys, a Christian, and takes such an interest in the work of the school. He is also the master in charge of the boys' dormitory now. He is a good singer and teaches singing. — HELEN BISSELL.

MISSES WHELPTON AND NICOLET

As friends of Miss Whelpton and Miss Nicolet have been inquiring regarding their welfare, the following extracts from letters of Miss Whelpton will be of interest:

Jerusalem, August 9.

We did not expect to come to Palestine, but when we found we would have to wait at Port Said and other Americans wished to make the trip, we thought it best to improve the opportunity. We are a party of fourteen, including three teachers, three nurses and four Quaker missionaries; five men and nine women, all Christians but one of the men. Our guide is a Syrian who has been in Northfield three years. His wife is an English lady and his brother has also studied in America. All are earnest Christians. First one brother and then the other acts as guide. It has been such a privilege to be here and in such a company.

This morning we went to the American church. It is "Missionary Alliance" — such a helpful service. The text was John 14 : 27, "Peace I leave with you." Our hymn was

"Peace, perfect peace, with loved ones far away;
In Jesus' keeping we are safe and they . . .
'Peace, perfect peace, our future all unknown.'
Jesus we know, and He is on the throne."

This afternoon three of us went to visit the English Mission hospital and a German hospital and then our guide took us to his home to tea. Fortunately we have only American gold and with that there is no trouble.

Naples, August 22.

We reached here from Alexandria on a slow Italian boat which took six days. We booked on a boat for England which was to have sailed yesterday, but now we find it is not to go. We will try to go by train to London. The British and American consuls assure us it is all right and we will go under their protection. We both want so much to offer to nurse in the army hospitals if our services are needed and stay a month or two perhaps. So yesterday we went to our respective consuls and they seemed so pleased. I am going this afternoon to make further arrangements. Do not fear for us; we will not do anything foolish and there is really no danger.

WITH THE EDITOR

Where the Cut Bleeds

A letter recently received from Mrs. Ashmore of Swatow seems written through blinding tears. Mrs. Ashmore will, I hope, forgive me for sharing the letter with her other Baptist sisters. We are so far away, our knowledge is so slight, that it is easy to accept mission reverses with cheerful acquiescence that would stir us to passionate protest and to action did we really take in the meaning.

Is it not strange what a difference distance makes! When the Salem fire rendered a few thousands shelterless and impoverished some hundreds of families, the sympathy of the country outpoured such a flood of relief that the committee had to advertise that no more was needed. But to-day the fact that seven millions of people face starvation in Belgium excites languid interest from a few, and results in only one-tenth the money response that the one city near at hand received.

It is so in Foreign Missions. We are cruel only because we are remote, and hear words like these in a dream. God help these words, wrung out of a breaking heart, to stir us to realize what our indifference and apathy mean on the field.

How many of us know what is the situation at Swatow? If we really knew and really cared, it would not be necessary to say one word of explanation in regard to Swatow to any Baptist man or woman.

Here is a theological seminary founded by that great apostle, Wm. Ashmore. The splendid buildings were his gift to the Mission. Here the men who must be the leaders of 120 Baptist congregations receive as broad and generous and thorough a training as present conditions permit to be given.

Here is the Woman's Bible Training School, the first in China, and so far as we know the first in the world. This school has a four years' course, and its graduates are making their training felt in many ways. And those who can only partially complete their course are marked women in their villages. So far as Miss Sollman has been able to verify it, this course is far ahead

of any of the other Woman's Bible Schools in China. The fine dignified three-story new building stands in the center of the compound and is a credit to our work.

Here is a splendid system of schools built up through two generations. Wherever it is possible at the chapels, there are primary schools whose course leads to the middle or grammar-grade boarding schools at different mission stations. The course of these grammar-grade schools equals the grammar schools in the United States, and in addition has a good deal of Chinese. The graduates from these schools enter the Academy at Swatow. Graduates from our Academy may enter college. Dr. Edmunds of Canton says that Swatow and Canton are the only academies in the province of Kuangtung whose graduates can enter Canton Christian College without conditions. Students from the government grammar schools need to take a special course of a year at the Academy before they can enter the first year. For years we have been working on the foundations of our school system. For more than thirty years we have had chapel day schools and the boarding school at the central station at Swatow. Our church grew so fast it was very difficult to keep boys long enough in the school to graduate, even when the course was much lower than it is now, because the needs of the ever-increasing chapel or village schools called them to teach. The boys are sent to other places to get their college work. It is good for boys to get away from the environment of their own homes and see life and the world from a different angle. We have quite a number of students in the United States and more going.

Here, too, is the girls' school founded with such difficulties, slowly winning its way against Chinese prejudice. When missionaries were invalidated home and no recruit was ready to be sent out, *eighty girls were sent back* to their homes and the school closed.

In this wonderful Baptist center the churches of America have invested comparatively little. The Theological Seminary was built by Dr. Ashmore, Senior, and the double house for the Chinese faculty was built by his son. Friends of

the family built the Academy. Friends of Dr. Scott gave the Hospital. Funds from the estate of Dr. Foster's father built the Chapel. The girls made and sold drawn-work enough to build the girls' school, and the new building, recently erected, was given by Mrs. Ashmore and her family, to be known, in memory of her mother, as the Abigail Hart Scott Memorial. The Bible Woman's Training School building was given by the women of Ohio.

Here, then, is the background: a theological seminary, a boys' academy, a girls' boarding school, a hospital, a Bible training school and 3,000 church members to be cared for. What sort of intensive, fostering, loving, sympathetic backing are the Baptists of the North giving to this superb mission plant; theirs to develop largely through the consecrated giving of individuals? Let the letter answer.

MRS. ASHMORE'S LETTER

"I am back again in Swatow and my heart is sad. The man we had hoped to send to America for further training to fit him to help Dr. Ashmore in the Seminary is not to go. Mr. Waters has bronchial trouble that compels him to go home at once. My husband cannot carry the burden of the Seminary alone; so it was voted at the reference committee meeting that they recommend to the Trustees that the *Seminary be closed*: I am winking to keep back the tears that will come.

"My husband might be able to hold on if relief were in sight, but now the distant hope of this man ready to go to America to prepare for taking a place in the Seminary has failed. We are not opposing the policy of 'intensive work.' We have most cordially accepted it and will do, as we always have done, our best to do our part. But oh, what is there left us after these years of work, but to fold our camp beds and go to America?

"When things come to such a pass that there is no hope in sight nor relief from the conditions, the Chinese say, *tcho seih cai*, which means "weep for our ancestors." I am weeping for our ancestors that they have not produced descendants who will support our work. Just think of the seminary and girls' boarding school

both closed, a fit place for the white ants to do their destructive work! And we need the educated men for our churches and educated girls for the homes and for teachers and nurses. I am naturally optimistic. If there is no way to do a thing I can usually make one or find one. But what can one do here with the sources cut off? I am thinking of that home we intend to make for ourselves in California when we go home, and wondering if it is not just as well to go now when the seminary is closed. There are many hard places on the mission field, but the hardest is to see the work suffer for lack of men and means to carry it on. Yours with an aching heart.

LIDA S. ASHMORE.

WHAT IS THE REMEDY?

Blame the Board, criticise the missionaries, give way to despondency? There is no help that way. Criticism and despondency are chilling east winds that make the stoutest enterprise shiver. What can we do? Two things: work and pray. The methods are old, simple, always efficacious.

Each one of us who reads this heart-broken letter of a brave woman who sees her husband's work and her own rendered of no avail can resolve to raise the Baptist temperature in one small place. At least one hundred thousand people read *Missions* every month. Let's begin at home. We could care more than we do. There is at least the one person who looks through our eyes that we could reach. Then there is the neighbor, pupil, friend, associate, classmate or member of the family we might reach. "I will interest at least one Baptist in Foreign Missions this year." If it were some great thing that we were asked to do, how much easier than to do this possible, practical service so near and so simple.

Then there is prayer, the unused key that hangs at the church's girdle. Suppose we really begin to pray for this imperiled and discouraged outpost of the Kingdom in the land of China. A young woman is already appointed to go to the relief of the girls' school — Miss Mabel Cully of the Atlantic district. It is not too much to pray that we may have an-

other volunteer to send, for it is good sense and foresight to have three American women associated together. This would insure two being on the field all the time and would give the necessary margin of force to provide for growth and the building up of a strong normal department.

Those who believe in prayer as a real reserve in God's fighting force are asked to pray that reinforcements may be found, that the seminary may not be closed, that the hearts of the faithful missionaries may be encouraged and that the church at home may be awakened.

A Missionary's Prayer

Whither Thou sendest,
Whither Thou leadest,
Thither my journey.
Eastward or westward,
Northward or southward,
Dayward or nightward,
Joyward or woeward,
Homeward or starward,
So it be Thee-ward,
Thither my journey.

— C. K. HARRINGTON, Japan.

Pioneers

There are two sources for the money with which all our denominational societies, home and foreign, meet the obligations of their budgets: Sums apportioned to churches and circles, and gifts received from individuals. Under the ruling of the apportionment committee the full amount of the budgets accepted by the finance committee of the Convention are not permitted to be apportioned, hence it is necessary if the work of the societies is to be carried on that the personal gifts of individuals supplement the amount given through the apportionment.

The Woman's American Baptist Foreign Mission Society has over fifty thousand dollars of the budget for which it is responsible, that must be secured through these individual gifts. A plan has been proposed for helping to raise this amount which seems to meet general approval.

Like all good plans, it is not wholly new. For several years similar plans under other names have been found useful. The Woman's Baptist Foreign Missionary Society of the West had a "Larger Gift League." The Woman's American Baptist Home Mission Society credited similar

gifts to "The Over and Above." In that case individuals or circles who gave in addition to the amount apportioned applied it by this means to that part of the budget which might not be apportioned.

Inasmuch as this is the first year of the new form of organization in our Society it was suggested that each person or circle giving ten dollars or more to the unapportioned part of the budget be called a "pioneer," and that she be given a little card or certificate to show that she had signalized her joy in the first year of the new adventure of faith by her gift.

The plan has appealed to many. The little certificates have been treasured and will be tenderly handed down to daughters. Perhaps some of their children a hundred years from now will be proud to say that they had a pioneer ancestress in the wonderful centennial year when the National Society was born.

Strictly speaking, these are not "memberships" at all. Our constitution does away with any money basis of membership, and there are no privileges of any kind to be distributed. So let us call them simply "pioneers" and not "pioneer memberships."

Do you not know some woman who in addition to what she gives through the circle could give ten dollars toward the \$50,000 that must come from individuals? Can your circle after it has paid its apportionment give itself the treat of making the president, or the minister's wife, or some loved saint, a pioneer?

We can do it if we will. Who will help?

Ways of Working

Mrs. Crane of Cincinnati is so fertile in good ideas that it is no surprise to receive her letter with a new idea for a rally day offering for missions. It is a "Hand and Foot" offering in which each one is asked to bring either a pair of stockings or a pretty handkerchief. A big clothes basket gaily trimmed is provided to receive the gay colored stockings and the bright bordered handkerchiefs — the gay colors because oriental children love bright colors. All the stockings and "handkys" are put in a stout wrapper and sent off by parcels post to some missionary for her Christmas tree.

Bertha Bennett writes that the Willing Missionary Workers, a group of girls fifteen to nineteen years of age, have invited their mothers to their opening meeting, which is usually chiefly social. They are to give Miss Burton's little dialogue, "Babyhood Here and There."

* *

Have you seen the New Calendar of Prayer? It certainly is a beauty. It ought to be widely used in every district.

Mrs. Jones writes as follows for the Calendar committee: "Inasmuch as it would not be quite fair to Districts that haven't a Boston or Chicago headquarters in their limits to allow calendars sold at National Headquarters to count on District Clubs, the Calendar management will gladly give \$2.00 to its Endowment Fund for each 100 calendars sold at Boston or Chicago Headquarters, — two names for Miss Leavis' books. So the young lady who handles them may have her name and any other she may suggest when the 100 calendars are paid for."

* *

The Atlantic District has just issued some propositions for concrete items in the budget that are most attractive. Every one of these specials counts on the apportionment and is in the budget, so two of the bugbears that always make Board Secretaries nervous are removed. These propositions are just as good for other districts as they all have hospitals, schools, dispensaries and missionaries to support. The original is printed in the attractive district colors. This is a perfectly good idea to use anywhere.

PROPOSITION I. A \$500.00 Bond (*high class, exclusive*) for associations, churches or individuals willing to assume the entire salary of one of our thirty missionaries — as long as they last — she to become their missionary.

PROPOSITION II. A \$50.00 Bond (*very desirable*) granting a circle or individual the entire support of a missionary on the field for a full month.

PROPOSITION III. A \$25.00 Bond (*going rapidly*), permitting any one to support a girl and provide for her Christian education for a full year, including one of Miss Suman's Brownies.

PROPOSITION IV. A \$20.00 Bond (*open till March 15*), allowing women or girls to assume expense of a year's training of a Bible Woman or Kindergarten Teacher.

PROPOSITION V. A \$15.00 Bond (*gilt-edged*), giving circles, bands or Sunday school classes the financial care of a sick mother or suffering child for three months in one of our hospitals.

PROPOSITION VI. A \$10.00 Bond (*mainly for individuals*), securing the service of a substitute on the field — a Bible Woman — for four months, one-third of a year — \$2.50 a month.

(Expect a stampede for these.)

PROPOSITION VII. A \$5.00 Bond (*for girls and children mainly*), enabling any one to keep a village school open for a month, or insuring her a part in all our work on the field.

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A Bit from Southern California

Mrs. Jackson gave a few figures to show the advance strides the women of Southern California are making: Last year there were 65 circles, this year there are 71, and over 40 of them are sending in their apportionment quarterly. Last year there were 28 Bible schools having a systematic presentation of missions, this year there are 34. Last year Southern California Baptists took 766 copies of MISSIONS, this year there are 1,090 subscriptions.

✦

The Honor Roll

CHURCHES HAVING PAID HALF OF THEIR APPORTIONMENT BY OCTOBER 1

(There are undoubtedly many more, but their names have not yet reached me. M. H. MACLEISH.)

ATLANTIC DISTRICT: *Washington, D. C.* — Temple Baptist. *Pennsylvania* — Clifford, Peckville, Calvary, North Main Avenue, Ellwood City, Zion, Laquin, Canton, Forest Lake, Susquehanna, Wayne Central, Parkerford, Altoona Memorial, Sallito, Newberg, Springboro, Transfiguration, Cherry Tree, Glen Campbell, Parrish Street, Meade Street, Chelton Avenue, Doylestown, Wyoming Avenue, Jersey Shore, Sunbury, Walnut Street, East 6th Street, Northeast, Union City, Blockley, Mantua, Second Philadelphia, Apollo, Shady Avenue, Pittsburgh, Mackey Memorial, Enon, Corbly Memorial, Macedonia, South Wheeling, Blossburg, Potterbrook, Wellsboro, Bethel, Dundaff Dunning, Elkdale, West Lenox, Benton, Emporium, Cannelton, East Side, New Albany, Austinvill, East Smithfield, Springfield, Gibson and Jackson, Parkersburg, Winburne, Derry, Cobden Street, Latrobe, Sheraden, Vandergrift, Blacksville, Jefferson, Mt. Hermon, Bailey Creek, Jackson, Rutland, Berean, Pine Creek, Curwensville, Lawrence, Marcus Hook, Edinboro, Georgetown, Greenfield, Two Lick, Indian Creek, New Geneva, Parsons, Plymouth, Cold Point, White Hall.

EAST CENTRAL DISTRICT: *Ohio* — Perry, Urbana. *West Virginia* — Amwell, Boothsville, Clay, Ebenezzer, Eden, Elmwood, Enon, Gentry (Meadow Fork), Huntington 20th Street; *Huntington Washington Avenue, Leading Creek, Madison, Montgomery, Mt. Hope, Mt. Zion, Mt. Vernon, New Martinsville, Point Pleasant, Potts Creek, St. Albans, Standing Stone, West Fork, West Point.*

NEW YORK DISTRICT: *New York* — Cobleskill. *New Jersey* — Fairmount, Newark: Grace, Belleville.

NORTHWEST DISTRICT: *South Dakota* — Armour, Brookings, Canton, Deadwood, Farmingdale, Goodwin, Madison, Mitchell, Rossetto, Sioux Falls, Spencer, Strandberg.

Missionary Program Topics for 1915

- *January.* Chaos or Christianity.
- February.* Christianity the Hope of the East.
- March.* Children in Non-Christian Lands.
- April.* Missionary Practice through the Use of Tracts.
- May.* The Baptist Fleet.
- June.* The Instrument and the Inspiration of Missions — The Bible.
- July.* The Problem of the City Church.
- August.* The Problem of the Country Church.
- September.* State Missions.
- October.* Home Missions. (Topic to be announced.)
- November.* Home Missions. (Topic to be announced.)
- December.* Home Missions. (Topic to be announced.)

JANUARY TOPIC: CHAOS OR CHRISTIANITY

HYMN. SCRIPTURE. SPECIAL MUSIC. PRAYER.

1. SOCIAL CURSES AND CURES.

(a) In America; (b) in the Orient.

2. WHO WOKE UP THE ORIENT?

3. WHO CAN MEET THE ORIENT'S NEEDS?

CLOSING SEASON OF PRAYER.

NOTES. The material for this program will be found in Chapters I-III of "The Social Aspects of Foreign Missions," by President Faunce; 60c cloth, 40c paper, postpaid. There will be sent free by the Department of Missionary Education, 23 East 26th St., N. Y. City, a pamphlet containing this program with detailed suggestions, together with five other programs on the current mission text books.

Some Suggestive Helps

Aim: To contrast social problems of East and West and consider possible cures.

Curses and Cures. Reader calls attention to marked social consciousness of our day.

In America. Newspapers and magazines full of discussions of our social problems. Name some, such as: Child labor, problems of capital and labor, graft, commercialized vice, liquor traffic, tenements, etc.

Cures. What are we doing to meet these needs? Let answers come as far as possible from audience but have some one prepared to fill in gaps. Labor legislation, institutions for care of defective classes, playground associations, settlements, hospitals, dispensaries, milk stations, tenement reforms should all be mentioned, with other agencies.

Have a member ready to sum up discussion at this point, especially to show that back of every movement for social uplift in our country is the Christ spirit, whether recognized or not.

In the Orient. Have blackboard with two columns headed "The Orient's Curses" and "Cures." Ask one member to prepare from Chapter II a list of the social wrongs in the East and to list them on the board. Confine list to social evils that existed one hundred years ago, before the West and East were in close contact.

Then call for "cures" — which East has been unable to offer. Christ emphasized worth of the individual and individual responsibility for the masses. Religions of the Orient have no such message.

Who Woke Up the Orient? Have a good-sized map of the world. Have several members prepared to give rapid answers and to fasten on the map pictures representing the answers. One brings picture of ocean liner, another railroad train, possibly making some brief statement regarding roads now under construction, such as Cape to Cairo road and French line to cross northern Africa from Mediterranean to Indian Ocean, another a cable message blank. Search advertising pages of magazines for pictures to use in this exercise. It can be made a novel and impressive feature.

Ask members whether this awakening has brought any special problems. Social anarchy, destroyed reverence for thrones, break with old religions, labor problems, Western vices and diseases, reactionary movements, etc. Add these to column, "The Orient's Curses," and place a big interrogation point in the column headed "Cures."

Who Can Meet the Orient's Needs? Christ alone, as he has met ours. Many, looking at new problems in the East created by contact with the West, think the West has injured the East and that the Christian missionary is only a disturbing factor. Let leader propose that we find out the truth by appointing a commission of five to investigate and report at next meeting. Take vote of the members and appoint commission.

Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

The New Educational Material

SOME OF THE BEST THINGS

"Social Christianity in the Orient"

This is a wonderful story. It is by John E. Clough, written down for him by his wife, Emma Rauschenbusch Clough.

President Faunce says: "It is a human document of exceptional interest and importance."

Dr. Barbour says: "The book seems to me almost beyond criticism."

Dr. Haggard says: "We realize now more than before the prophetic character of his work."

There ought to be an agent for this book in every Baptist church. The publishers have made special concessions. There has been provided an inexpensive edition in paper, and special prices in clubs for the standard edition can be obtained through the Department of Missionary Education, 23 East 26th St., N. Y. City. The regular and special prices are as follows:

Regular Price (postage extra)

Standard Edition, cloth	\$1.50
Special Edition, paper50

Special Price (postage extra)

To individuals, churches, conventions, conferences, societies, etc.:

Standard Edition — 25 copies,	\$1.00 per copy
Standard Edition — 10 copies,	1.10 per copy
Standard Edition — 5 copies,	1.25 per copy
Special Edition — 10 copies,	.40 per copy
Special Edition — 5 copies,	.45 per copy

THREE GREAT NEW HOME MISSION BOOKS

The Church at the Center, by Warren H. Wilson.

Rural surveys for record and exhibit, a country church program, concrete illustrations of socialized country churches, suggestions for rural church buildings, the village church in country leadership, and

the community center church as the emblem of federative and religious unity are treated by an acknowledged authority.

The Making of a Country Parish, a Story, by Harlow S. Mills.

The Church is to serve the people, all the people and all interests of the people, and the church of the village must evangelize the neighboring open country places and in itself be a community center. This story, by the pastor of the Benzonia, Michigan, "Larger Parish," is the result of twenty years of success.

The Church a Community Force, by Worth M. Tippy.

A pastor's preconception of what a church ought to be; the social awakening of the church; developing social workers; the church and its charities; a new attitude toward city government; the church a neighborhood center; and the church and public morality — the story of ten years' ministry in one church, marks a new path for the church as a social force.

A NEW BOOK BY SHAILER MATHEWS

The Individual and the Social Gospel.

A four-chapter book for groups of men who will engage in the discussion of the social gospel from both the home and foreign mission standpoint. Especially useful as an educational preparation for the Every Member Canvass. Cloth, 25 cents, prepaid.

FOR CHRISTMAS

The Christmas Spirit.

Suggestions for the celebration of Christmas by the whole church in harmony with the spirit of the social gospel. The pamphlet includes concrete plans for the Sunday school, the Giving Christmas and the Community Christmas Tree Festival, also accounts of successful celebrations of

many Sunday schools, churches, and communities. 10 cents prepaid.

A PAMPHLET FOR THE PASTOR

Making the United Missionary Program Effective.

A 24-page pamphlet containing a thorough discussion from the pastor's viewpoint of the entire Program. It contains suggestions for introducing the Program in a church and for the organization and work of the Church Missionary Committee in relation to the Program. This committee may consist of the group of leaders in the local church through whom the activities of the various societies are made to center upon the common theme, The Social Force of Christian Missions.

It also contains explanations of the way by which this educational program may prepare a congregation for the Every Member Canvass or for supporting it where it has been taken.

The pamphlet also includes data and references for five sermons prepared by Dr. F. P. Haggard, Boston; Prof. Charles R. Henderson, Chicago; Dr. John M. Moore, Nashville; Dr. Hugh L. Burleson, New York; and Prof. Charles T. Paul, Indianapolis.

There are also outlines for five prayer-meetings prepared by Dr. James M. Stifler, Evanston, Ill. The first is on a School of Prayer, a consideration of the need for special prayer in a time of social readjustment, with suggestions on how to learn to pray in social terms. The other outlines are based upon the four-chapter book, "The Individual and the Social Gospel," by Shailer Mathews. Sent free to pastors only.

A PROGRAM OF WORSHIP

The social awakening of the people and the spirit of world-wide brotherhood should express itself in public and private worship. The new literature listed below will stimulate the spiritual life and will bring added significance to public and private worship.

Thy Kingdom Come.

A Book of Social Prayers for Public and Private Use. About fifty prayers from notable Christian leaders of many lands

and races, all expressing the passion for the application of Christianity to the social problems of the present day. Cloth, 25 cents, prepaid.

A Selection of New Social Hymns.

Twenty-two new social hymns, most of which are set to familiar hymn tunes. The pamphlet without cover is printed so that it may easily be pasted in the back of a church hymnal, thus making the collection permanently available for the regular church services. With cover, 10 cents, prepaid; without cover, \$7.50 per hundred, prepaid.

Services of Worship for the Sunday School.

A series of twelve services of worship for use in the opening or closing period. With a central theme, Brotherhood, they are designed to cultivate the social feelings and to train the Sunday school in intelligent prayer for the Kingdom. Missionary stories and incidents, suggested prayers, Scripture references and hymns are given. The pamphlet also contains material with which local committees may make their own programs if preferred. 10 cents, prepaid.

All of these things and many more may be obtained from the Department of Missionary Education, 23 East 26th St., N. Y. City.

FROM "THE MAKING OF A COUNTRY PARISH"

A conviction is a great thing; it is the egg out of which all great enterprises are hatched. Almost everything that is worth while was once wrapped up in a conviction.

The church, if it makes good, must serve *all* the people . . . and all the interests of all the people.

The village church, if it would fulfill its mission, must be responsible for country evangelization.

It is in the power of the churches in the villages and small towns to change the whole aspect of things in the country, religiously, morally and socially.

God wants us to do our best and largest work. He never calls us to a smaller work. If he bids us walk along a humble path and go in an obscure way, we shall find our true life-work there.

He who follows the dawning light will see the vision.



Two New Joint Districts

Our Home and Foreign Mission Societies announce the transformation of two of their western districts into joint secretaryships — one known as the Southwestern and the other as the Pacific Coast. Rev. G. W. Cassidy, D.D., pastor of the First Baptist Church of Wichita, Kansas, will act as secretary in the first named section, succeeding Rev. Bruce Kinney, D.D., of the Home Mission Society, who has been appointed a General Superintendent by that organization, and Rev. I. N. Clark, D.D., who for twenty-eight years served the Foreign Mission Society as its representative, but is now retiring. The new headquarters will be at Wichita, and the new secretary takes up his work Dec. 1st. Dr. Cassidy is best known through his twelve-year successful pastorate at Wichita, where he has demonstrated his ability as a spiritual and administrative leader. He is also a member of the Executive Committee of the Northern Baptist Convention.

It will not be out of place in this connection to speak of the splendid services of Dr. Clark, retiring secretary of the Foreign Mission Society. He is greatly beloved by the people of Kansas, Oklahoma and Colorado, where by his masterly addresses and untiring devotion he has helped to develop the spiritual life of the churches and to create interest in the great work of foreign missions. While advanced in years, he is still active and will by no means be laid upon the shelf.

The limits of the Pacific Coast District have not yet been finally determined. Indeed it is possible that two districts may be created, one for the north and one for the south, eliminating the Yellowstone District. In the meanwhile, however, Rev. A. W. Rider, who has for thirteen

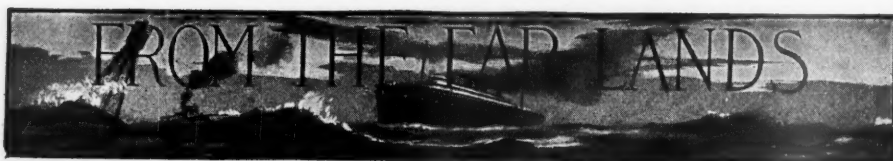
years been the active representative of the Foreign Mission Society on the Coast, will have charge of the interests of both home and foreign mission organizations, succeeding Rev. A. M. Petty, D.D., as the secretary of the Home Mission Society. Mr. Rider has moved his headquarters from Oakland to Los Angeles, where he will remain at least until after the meeting of the Northern Baptist Convention next May. The work in this large district might overtax the energies of a man less active and capable than Mr. Rider, but with the assistance that will be provided him it is believed that he can render service as effective for both organizations over the entire territory as formerly for the one.

Both Dr. Cassidy and Mr. Rider are commended anew to the churches of their districts. They will need and are counting upon the cooperation of all on behalf of the great work which they represent. They have the utmost confidence of the Boards of Managers that appointed them.

HENRY L. MOREHOUSE.
FRED P. HAGGARD.

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¶According to Dr. Tsu, of St. John's University, Shanghai, religious freedom was not only made a constitutional right of the Chinese people by the new republic, but has become a living principle in the popular mind which not even Confucianism can shake. He does not believe that Confucianism is losing ground as an ethical system, but regards it as complementary to Christianity and not antagonistic. The educated people of China, he says, are desirous of having a worthy religion for the nation. Christianity is no longer looked upon as a foreign religion, and that is great gain for the Christians.



ITEMS FROM EVERYWHERE

The two chief results of the war in Burma thus far have been the general cessation of business and a 25 per cent increase on all foodstuffs.

Rev. J. A. Howard, of Bengal-Orissa, who will complete his language work at Calcutta in December, has been appointed to take charge of the evangelistic work for the Midnapore district Jan. 1.

Rev. B. P. Cross of Tavoy, Burma, baptized 15 out of more than 30 applicants from the student body of the Karen School on the first Sunday in August.

Rev. William Wynd writes from Tokyo that the war has not adversely affected our work in Japan, but that the seminary and academy at Tokyo have opened with an increased number of students.

Rev. S. E. Moon, who has just arrived at Kimpesi, Congo, writes that the journey was the most exciting of the three he has made. After the ship had left France, war was declared. The ship then traveled without deck lights and with every port-hole covered, to prevent being seen by a German vessel which was reported in the vicinity. Then two French officers were transferred to a returning ship on the high seas after dark. Finally word was received that an English gunboat was swiftly approaching and all fear of capture was at an end.

In order to prevent the students of the Tokyo Seminary from getting too absorbed in their books and thus out of touch with men who are fighting life's battles, a hall has been opened where the students, under the direction of the faculty and a trained evangelist, are brought in touch with all classes of men and taught to do practical Christian work.

Rev. J. P. Davies of Chengtu, West

China, has recently taken up work in the Union Bible Training School at Chengtu, which is operated jointly by the Baptists, Friends, Canadian and American Methodists.

Baptists in Tokyo are rejoicing over the fact that the Tabernacle is now in process of rebuilding and that the old shack and unsightly heap of black ruins will soon be displaced by a modern structure even more worthy of the denomination than the old.

The Bethel Theological Seminary in Stockholm, Sweden, has resumed the matriculation of students which was interrupted last year by the low state of the finances. At the last commencement 13 applicants for entrance were received.

A new Burmese Bible school was opened in a neglected quarter of Tavoy, Burma, on July 11. For the first month there was an average attendance of 90 children, but as soon as the Buddhist parents and teachers realized the significance of the school, they forbade the children even to walk by the place of meeting.

The Jaro Industrial School in the Philippines has secured, free of charge, the services of Mr. Davis of the United States Agricultural Experiment Station at La Paz. Mr. Davis will be at the school two hours a week, giving lectures and demonstration work. This promises to be the finest course in trades yet offered and consists principally in the planting, growing, grafting and budding of fruit trees.

Our Congo missionaries were recently inconvenienced somewhat by the sinking of the *Monrovia*, an English freight steamer. Dr. Judson C. King, who suffered the most, lost all his outfit, including personal and household goods.

Rev. M. L. Streeter writes that never,

since he came to Tavoy, have there been so many young people in the local church. A Christian Endeavor Society has recently been organized which is proving to be a true training school.

In July, 27 men and women were baptized at Ikoko, Belgian Congo. During the ceremony 500 native Christians, clad in European clothes, stood on the bank of the river and sang the old familiar hymns of the Church.

Dr. Hjalmar Ostrom of Ikoko, Congo, recently started on a trip up the Lokoro River, through a region never before visited by a missionary.

The latest fad among the natives of the Congo is that of wearing shoes. Some of the natives wear brand new ones, others wear the cast-offs of the missionaries and other white people, and still others wear those improvised from the skins of animals or of boards tied with strings. One little fellow was overheard to say that when he grew up he would buy shoes that speak and if they did not speak or squeak he would not have them.

ENCOURAGING DEVELOPMENT IN SWEDEN

Encouraging development in Sweden is reported by Dr. K. O. Broady, our veteran worker in Stockholm. The annual conference of the churches held in June was attended by between 400 and 500 delegates and a spirit of brotherly love prevailed throughout the sessions. The oldest and largest church in Stockholm, with a seating capacity of 1,200, was filled with attentive and interested listeners. Considerable aggressive work is being done by the churches wherever the circumstances are favorable. A prominent feature of development is the movement among the young people. Sunday schools and young people's societies are coming more and more to the front, a fact that will tell greatly for the advance of Christ's kingdom in the future.

NEW EDUCATIONAL POLICY FOR JAPAN

In order to try and meet the demand for strong, well-trained native leaders, the Japan Baptist Mission has recently adopted a policy by which special educational

advantages will be given to picked men. It is proposed to carry out this policy in cooperation with twelve Baptist educational institutions in America. Rev. William Axling of Tokyo has recently addressed a communication to each of the institutions in which he outlines the plan. The aim is to have two picked men studying in America all the time; the men to be appointed by a committee composed of five missionaries and five Japanese leaders. The Japan mission offers to be responsible for the travel of these men both ways and if necessary will make provision for any who may be absolutely dependent upon the men during their absence. In return the American institutions are asked to cooperate by granting scholarships, remitting tuition, helping the men to secure work or otherwise assisting them in securing the money for their expenses during their stay in this country.

CHINA'S ATTITUDE CHANGING

A marked change in the attitude of the Chinese natives toward Christianity and its institutions was noted by one of the missionaries of Swatow on a recent tour. Especially marked is the change in the girls' schools. Where formerly Christians had to be urged to send their girls, and their boys as well, to the schools, to-day Christians and non-Christians alike are eager to send their children to the Christian schools. Many of the parents of these children are idol worshippers, but their homes are always open to the missionary, who gets a smile and a welcome.

TEMPERANCE MOVEMENT IN SOUTH INDIA

A notable temperance movement among the low caste people of South India is reported by Rev. F. Kurtz of Madira. These low caste peoples have all been toddy drinkers and naturally many of the recent converts have found it very difficult to break the habit. There has been for years a strong temperance sentiment in all the missions except a few whose missionaries come from communions which do not require total abstinence. Recently, however, the sentiment in these few missions has undergone a change; in fact, it is the decided stand for temperance

taken by one of their leading missionaries that is responsible for the present agitation. The result of this movement is very helpful, for it has stirred up the workers as never before and has made many of the villagers who had never thought of the matter consider it seriously.



Joy in the Work

From a private letter we are permitted to quote the following extracts relating to the work at Chang-ning, South China, where Rev. C. E. Bousfield and his wife are stationed. Mrs. Bousfield writes:

"We are so very happy here on our great field, and God is so richly blessing our efforts, and so many souls are being saved, that it compensates for everything disagreeable and distressing. It does seem sometimes that we are so happy we can hardly contain the joy. To be the means of leading men and women to Christ is the very highest of all earthly joys. Mr. Bousfield just recently baptized 29 at our first outstation, Vong-Hsoing, and among them 20 were women, and the nine men were all literary men, most of whom had either the degree of *siu-ts'ai* (corresponding to our A.B.) or higher, and among the women one was a magistrate's wife, *Kwu T'ai-t'ai*. There are many more men and women waiting to be baptized, and when Mr. Bousfield returns from Swatow, where he went on Mission business, we hope to take the boys and go there for a week or two for special work. Two Sundays ago Mr. Bousfield baptized four here, and two were the postmaster and his wife, who come from the higher class, and a little girl and boy. There are five soldiers, or rather officers, who are earnest inquirers now, and the head military commander here attends church; and the magistrate and his wife who have just left are deeply interested in the gospel.

"Perhaps you know that our former military man, Commander Song, and his wife were both baptized, and he has given up government service, and has entered the Union Medical School at Nanking, and she one of the women's schools there, and they hope to return to Chang-ning as our helpers in the work when they are

through with their studies. This will give you a little glimpse of our great opportunities and privileges here.

"We started in here by putting much responsibility on the Chinese themselves, and they are developing finely under it. For instance, they thought that they must have a school, so we put the whole responsibility of it on them, and they chose their own principal, engaged their own teachers, appointed their own board of trustees, got out their own curriculum, and look after the boys and their food and tuition and the countless other things in connection with a boys' boarding and day school. Whenever they are in a tight place they come to us for advice, and we help by teaching a little English. There is a very large government building here in the city which we tried to get as a chapel; but they said we could have the use of it free of charge if we would start a school in it. The people are very anxious for a Middle School, but Mr. Bousfield and I must put all of our time into the evangelistic and medical work, so the Middle School is a development of the future."

(We do not know of a statement that shows more clearly how the missionaries are influencing the developing life among the Chinese, or how eager the Chinese are for just such ministry. Now is the golden hour for us in all the East. Will we meet the challenge of the open doors? — Ed.)



Foreign Missionary Record

ARRIVED

Miss Rose Nicolet, from Capiz, P. I., at New York, Sept. 28, 1914.

Miss Sarah Whelpton, from Bacolod, P. I., October, 1914.

SAILED

Newton Carman, for Swatow, South China, from San Francisco, Sept. 26, 1914.

Rev. J. M. Foster, D.D., for Swatow, South China, from Seattle, Oct. 6, 1914.

From New York, October 10, 1914, per S.S. "St. Louis," the following party: Mary W. Bacher, M.D., for Balasore, Bengal-Orissa; Rev. Zo D. Browne and wife, for Bengal-Orissa; Miss Ruth Daniels, for Bengal-Orissa; Miss Amorette Porter, for Bengal-Orissa; Mrs. Ida M. Holder and child, for Bengal-Orissa; Mrs. S. A. D. Boggs, for Jorhat, Assam; Miss Omie Carter, for Tura, Assam; Miss Elizabeth Hay, for Nowgong, Assam; Rev. William Pettigrew and wife, for Ukhrul, Assam; Rev. W. F. Dowd, wife and two children, for Impur, Assam; Rev. A. C. Hanna and wife, for Burma.

BORN

To Rev. and Mrs. W. J. Longley, of Podili, South India, Sept. 11, 1914, a daughter, Frances Elizabeth.



Indian Mission Notes

During the last year 203 converts have been baptized in our Oklahoma Indian churches. Among the Crow and Hopi churches 19 were baptized. The Oklahoma churches have gained 186 new members. Many of the older Indians have died during the last twelve months.

A few Oklahoma Indian churches reported that they furnished money for interpreters or pastors' salaries amounting to \$256.73. Other incidental expenses of the work paid by the Indians called for \$770.51. For associations and camp meetings the Oklahoma churches raised \$672.73. The Crow and Hopi Indians gave for church expenses \$645.81.

The Oklahoma churches gave for Home Mission work, \$456.61; for Foreign Mission work, \$193.35, and for other Gospel work "away from the churches," \$102.46.

The Hopi and Crow churches gave \$339 "for work away."

The Navajo mission reports that each of their ten members averaged \$11.50 for all the work to which offerings were made.

The Indians say that during the past year the Lord has been strong to help but they fear that the Indians have been slow to use His help.

The Indian Association has recently published the minutes of its 17th Anniversary held with the Arapaho Baptist Church of Greenfield, Oklahoma. The next meeting of the Association will be held with the Sugar Creek Baptist Church near Anadarko next July.

CONFERENCE ON INDIAN WORK

About 65 or more friends of Indian work, representing several denominations, met in New York City on Monday, Oct. 26, for a discussion of the practical phases of the work already suggested by the Indian Conference at Lake Mohonk,

which met the week before. Those present represented the Home Missions Council, the Y. M. C. A., the Y. W. C. A., the National Indian Association, the Women's Council of Home Missions, the John Eliot Society, the Indian Rights Association, the American Bible Society, the Missionary Education Movement and nineteen denominational Mission Boards engaged in Indian work. The discussion ranged about the following subjects: The Present Status of the Sectarian Use of Indian Funds; An Indian Mission Publicity Campaign for the Winter; Literature on Indian Subjects and its Dissemination; Self-support in Indian Work; Our Attitude to the Dance and Sunday Sports at Government Schools; The Project of an Indian Christian College; Our Christian Duty to the Youth and Returned Students on Reservations; Recruiting Leaders for Indian Christian Service; Our Forces and the Unmet Opportunities; The Need of Office Headquarters and a Clearing House for our Indian Interests. The meeting was profitable and important.

THE SAC AND FOX INDIANS

Rev. G. Lee Phelps, Missionary to the Sac and Fox Indians of Oklahoma, is happy to note a deeper spiritual life among recent converts, and rejoices that more Indians have been converted. Among these were some notable characters. One of these Indians is Billie Harris, a full-blood. He has just entered the "Jesus Road," and is a very intelligent man. He is widely known for his industry, but for many years has been a notorious drunkard. Hundreds of nights he has slept in the jails, to wake up the next morning to find a fine hanging over him. Five or six months ago he went to a religious meeting, hanging around outside, but getting close enough, however, to hear the Gospel message, and became gloriously converted. The missionary says that in all the years of his

work he has never seen a more marked change in any man's life, and that it would thrill the friends of missions to hear this Indian, who has been saved from the dominion of sin, telling what the Lord has done for him.

✱

Our Day of Opportunity

BY REV. CHARLES A. BROOKS, SUPERINTENDENT OF WORK AMONG FOREIGN SPEAKING PEOPLES

The ever rising tide of immigration has been stayed to a large extent on account of the European war. The war has arrested the attention of thousands of our



REV. C. A. BROOKS

American people who were not familiar with the problems of European life and the causes of immigration. America has had her attention drawn to the entire problem as never before. While this war holds back for a little the tide of immigration, many believe as soon as the conflict is over, the tide will rise higher than ever.

The vast majority of those who come to us from eastern and southern Europe have never known religious freedom. The Bible has not been an open book. America got

her ideals from the Bible. It is a grave question whether we are going to be able to dominate the thinking of this democratic land when the millions who have had no training in moral or religious idealism have come to represent a large proportion of the population. Democracy is more than a theory of government. We must practice it or repudiate it. Democracy is cooperative life in a commonwealth. To act together, men must think together. There is no automatic or mechanical method of educating men for citizenship. We must train these people in Christian idealism. We must give them the Bible. Not merely copies of the Scripture, but a living interpretation of it as well.

As Baptists, we are responsible for the evangelization of a number of these groups, which by the action of the Home Missions Council have been left to us to care for.

There is a unique interest attached to our work among the Griners. We have the only Protestant mission among them in the world. Living in the Province of Carniola, in Austria, northeast of the head of the Adriatic Sea, there are a million and a quarter of them dressing in picturesque costume and maintaining a somewhat secluded life as they have for centuries.

Four hundred years ago, a man by the name of Trubar caught a vision of salvation by faith and the regenerating power of the grace of God. He was imbued with the spirit of evangelism, and became a mighty prophet of the evangelical faith. In his zeal he went up and down the land and his adherents numbered more than half of the people. Persecution arose and he escaped into Germany. His more prominent followers were put to death and their property confiscated and in a few months the "heresy" was stamped out. Some one has reared a monument to him in the city of Laibach, the capital of the Province. It is a statue of a man standing behind a marble pulpit with the open Bible before him. For these four hundred years the Slovenians have honored him as one of the great men of their national history.

A few years ago a Slovenian immigrant came to join the industrial army in Pittsburgh. No one would have dreamed that

out of this motley crowd of foreigners God was going to raise up an apostle to these people.

It is a far cry from Laibach to Pittsburgh, and four hundred years from Trubar to Joseph Wolfe. In a street meeting in Pittsburgh, under the auspices of our City Mission Society there, this immigrant heard the gospel for the first time and gave his heart to Christ. His friends and relatives thought that he had gone crazy because he no longer drank and fought and lived the rough life of the other men of his colony. To-day he is a missionary in Cleveland, in the largest Griner colony in the United States. He is an ordained Baptist minister with a group of some twenty-five or thirty who have been won to Christ under his preaching. The first converts were a saloon keeper and his wife, and the saloon is now the chapel.

Evidently God intends to work out on the free soil of America and in purer air than these men ever breathed before, some triumphs which for centuries have been impossible under the influence of Austria.



The Michigan Plan

The Michigan State Convention at Kalamazoo heard with very great interest the report of Rev. E. M. Lake, general superintendent of state missions. It dealt with the launching of the *Michigan Baptist Bulletin*, the achievements of the four district superintendents, the Kalamazoo Summer School, the reduction of the state debt, and the campaign of education. The superintendent has conducted 39 church conferences the past year. As to results, 80 per cent of the churches are now contributing to the whole round of denominational life; three years ago the majority were giving only to three or four societies. The offerings exceeded by more than \$3,000 any previous year; 115 churches contributed for home and foreign missions which did not contribute the previous year. There was a gain in offerings for all societies except two. A significant item in the report is the offer of Mr. R. E. Olds of Lansing to give to the board of missions \$5,000 on or before March 31, 1920, to be distributed pro

rata among the cooperating societies, on condition that the state make each successive year an increase in its total offerings of \$3,000 over the preceding year. The report showed total receipts for fiscal year ending April 1, 1914, \$58,404; total expenses, \$5,555. Total receipts for six months ending Oct. 1, 1914, \$23,600; total expenditures, \$3,216.



Work that Counts

A devoted friend, Robert Van Meigs of Oklahoma, makes the following significant statement: Praise God for the American Baptist Home Mission Society and the establishment in 1884 of Indian University, now Bacone College. Out from this institution have come men and women who, in Muskogee and every city of importance in Oklahoma, are leaders in the business, professional, governmental, and specially educational and religious forces of the state. Some are under the appointment of the United States, others are Indian tribal representatives at Washington. A casual excursion of inquiry will reveal the far-sighted Christian statesmanship of the Home Mission Society and of the noble, and to the alumni sainted founder, President A. C. Bacone.

About twenty-four years ago the faculty of this school gathered a few Baptists in Muskogee and organized in the court house the First Baptist Church, and from this church, which now has 450 members, has been organized the Central Baptist with 300 members, the Calvary Baptist with 100, and one year ago a Baptist church at Bacone. All four churches are due to the Home Mission Society. No denomination in Muskogee has larger numbers or ranks higher than the Baptist. Another fruitage is the Oklahoma Baptist Hospital, which is always overcrowded.

Of course Baptists from East, West, North and South, and specially the South, have flocked in and helped build this city of 35,000 inhabitants, and much credit is due to the Baptists from everywhere who have wrought well, but it is also well, "lest we forget," to recall the Society whose officers and servants were prophets and prophetesses with large vision.



CHAPEL CAR AT CONVENTION

During the Kansas State Convention at Ottawa the chapel car "Evangel," in charge of Rev. and Mrs. J. C. Killian, was on a side track near the church building and was visited by many of the delegates during the noon intermissions. A children's meeting was held Thursday at the close of school. Following the convention, the car was moved across the river for a series of meetings with the North Ottawa Church, of which W. T. Campbell is pastor. At this convention \$1,000 was raised on the \$4,000 deficit brought over from previous years.

A FAMILY OF BENEFACTORS

The Crozers of Pennsylvania have been princely givers to our missionary causes. The late Robert H. Crozer left for various charities \$653,000. The denominational

bequests were as follows: Crozer Seminary, \$110,000; Publication, Home Mission and Foreign Mission societies, \$60,000 each; Pennsylvania State Convention, \$15,000; Pennsylvania Baptist Education Society, \$10,000; Baptist Home, \$5,000; Baptist Orphanage, \$50,000; Upland Baptist Church, \$5,000; Village Green Baptist Church, \$8,000.

FURTHERING THE UNION

The General Conference of Free Baptists has turned over to the Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention the fund which they had on hand for the benefit of aged or disabled ministers. The New Hampshire Conference of Free Baptists has also turned over to the same board the small fund which they held, known as the "Indigent Ministers' Fund."

MISSIONS' QUESTION BOX

ANSWERS TO THESE QUESTIONS CAN BE FOUND IN THIS ISSUE

1. What did the pastor at Hardville tell the church was one of the first things needed? and has your church got one?
2. Where in the Bible can you find the "grace" that was said at Mrs. Billy Brown's dinner table?
3. In what country does a boy not have a "real name" until he goes to school?
4. What did Mpiri have for school dinner?
5. What was Cherry Blossom's house made of?
6. Where did the missionaries pray for 10,000 converts last year, and how many were there?
7. How many boys and girls are there in the Murrow Indian Orphanage Home at Bacone, Oklahoma?
8. What missionary worker's birthday comes on Christmas Day?
9. What unusual thing is a Hindu in India, Rajah Bhujanga Ram, doing?
10. What is the latest "fad" among natives of the Congo?
11. What made the voyage of Missionary Moon to the Congo exciting?
12. What Theological Seminary is in danger of being closed for want of teachers?
13. How much did the Oklahoma Indian churches give for missions last year?
14. Where did the waters of the flood come above the first floor of the missionary school-house, and how did the boys help?
15. Which of the seven propositions do you think the most attractive?
16. Who is to be the new Joint Secretary of the Southwestern District?
17. What did a Japanese Sunday school do on Christmas?
18. How many subscribers will you try to get for MISSIONS this coming year? (You must furnish the answer to this question; let us know the result.)
19. How many Societies are now united in the publication of MISSIONS? and how many pages of reading matter were there in the twelve numbers of 1914?
20. What was the value in our money of the 96 cash which the little Chinese girl brought as her Christmas offering, and how did she earn it?



With the Books

Books and Libraries, by Charles Phillips Chipman, librarian of Colby College, has a large amount of interesting information packed into its 140 pages. *Multum in parvo* expresses it. Valuable for the student and for any reader. (Colby Alumnus Press, Waterville, Me.)

From Alien to Citizen, by Edward A. Steiner, tells the story of this most interesting man's life in America. That it is well told, with an appeal all through it for the immigrant, no one who knows Prof. Steiner will need to be reminded. He could not be dull, nor could he fail to touch the heart. It shows the opportunities which our country affords to the mentally alert and morally upright, to the ambitious boy and girl with a sound purpose. (Revell Co., \$1.50 net; illustrated.)

The International Review of Missions for October leads off with an article on the War and Missions, by Editor J. H. Oldham. The number is noteworthy, the article by Dr. Zwemer on The Present Attitude of Educated Moslems towards Jesus Christ and the Scriptures being especially valuable. Mr. Oldham writes in admirable spirit. He looks beneath the surface. "The brotherhood of humanity is an unalterable fact." "Jesus Christ is the reality that abides." "The real foundation of confidence in Christian missions therefore remains unshaken." "When the smoke of battle has cleared, there will be a chance of building a nobler house of civilization than the world has yet known." That is the language of faith and true optimism. This war may be bringing us all down to the core of the gospel.

Mary Webb

Baptist women will be glad that Dr. Vail has brought together the scattered

materials regarding the life of a most remarkable woman. The romance of missions contains nothing more romantic than the story of the helpless cripple who set in motion the wheels of organized missionary work on the part of women. Mary Webb in her little wheeled chair ought to be a familiar figure in our growing list of Baptist saints and heroes. Dr. Vail's study of her life is issued by the Publication Society for 50 cents.

Books Received

The Man of Nazareth, by Frederick Lincoln Anderson, Professor of New Testament Interpretation in Newton Theological Institution. (The Macmillan Co., \$1 net.) Sure to be of value.

Social Christianity in the Orient, by John E. Clough, assisted by Mrs. Emma Rauschenbusch Clough. (Macmillan Co., \$1.50.) Remarkable story, to be reviewed at length next month.

Revelations of the Chinese Revolution, by a Chinese compatriot, edited by John J. Mullowney. (Revell, 75 cts. net.)

Vital Elements of Preaching, by Arthur S. Hoyt, of Auburn Theological Seminary. (The Macmillan Co., \$1.50 net.) Homiletics made alive.

The Gospel of Jesus and the Problems of Democracy, by Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. (The Macmillan Co., \$1.50 net.)

The Question of Alcohol, by Edward Huntington Williams. (Goodhue Co., New York, 75 cents.) Criticism of unscientific instruction.

The Sabbath Question, by J. J. Taylor. (Fleming H. Revell Co.) An interesting discussion, opposing all Sabbath legislation.

Mary Webb and the Mother Society, by A. L. Vail. (Am. Baptist Publication Society, 50 cents net.) Admirable sketch of a remarkable woman.

Financial Statements of the Societies for Seven Months Ending October 31, 1914

Source of Income		Budget for 1914-1915	Receipts for 7 Months	Balance Required by March 31, 1915	Comparison of Receipts with Those of Last Year	
					1913	1914 Increase Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$471,856.60	\$116,374.87	\$335,481.73	\$96,551.77	\$116,374.87
	Individuals.....	300,000.00	33,048.75	266,951.25	13,137.14	33,048.75
	Legacies and Matured Annuities, Income from Investments.....	115,432.00	23,714.64	91,717.36	20,089.17	23,714.64
	Special Gifts, etc.....	63,875.00	39,052.95	24,822.05	36,596.22	39,052.95
		33,964.00	24,389.96	9,574.04	23,739.85	24,389.96
	Totals.....	\$985,127.60	\$236,581.17	\$748,546.43	\$190,114.15	\$236,581.17
						\$46,467.02
HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$293,308.26	\$68,019.57	\$225,288.69	\$66,188.48	\$68,019.57
	Individuals.....	125,000.00	6,775.76	118,224.24	4,731.79	6,775.76
	Legacies and Matured Annuities, Income from Investments.....	96,000.00	38,131.78	57,868.22	24,671.80	38,131.78
	Miscellaneous.....	11,000.00	43,053.05	34,996.95	40,328.96	43,053.05
			5,905.01	5,094.99	9,665.13	5,905.01
	Totals.....	\$603,358.26	\$161,885.17	\$441,473.09	\$145,586.16	\$161,885.17
						\$10,039.13
						\$3,760.12
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$104,385.00	\$45,600.54	\$58,784.46	\$47,410.58	\$45,600.54
	Individuals.....	24,000.00	11,445.45	12,554.55	7,732.23	11,445.45
	Legacies.....	10,000.00	25,702.91 (Excess)	15,702.91	3,527.96	25,702.91
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	71,200.00	24,047.08	47,152.92	23,926.22	24,047.08
						120.86
	Totals.....	\$309,585.00	\$106,795.98	\$118,491.93	\$82,596.99	\$106,795.98
						\$26,009.03
						\$1,810.04
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$242,200.00	\$51,712.03	\$190,487.97	\$49,520.13	\$51,712.03
	Individuals.....	41,300.00	5,611.81	35,688.19	16,195.44	5,611.81
	Legacies and Matured Annuities, Income of Funds, Annuity Bonds, Specific Gifts, etc.....	12,500.00	1,722.72	10,777.28	2,341.82	1,722.72
		9,750.00	5,641.23	4,108.77	5,091.83	5,641.23
						549.40
	Totals.....	\$305,750.00	\$64,687.79	\$241,062.21	\$73,149.22	\$64,687.79
						\$2,741.30
						\$11,202.73
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools...	\$184,020.00	\$46,414.00	\$137,606.00	\$42,918.98	\$46,414.00
	Individuals.....	20,000.00	4,107.23	15,892.77	4,485.66	4,107.23
	Legacies and Matured Annuities, Income from Investments, Spec- ific Gifts, etc.....	12,000.00	7,752.37	4,247.63	4,907.74	7,752.37
		21,680.00	10,821.75	10,858.25	11,409.50	10,821.75
						587.75
	Totals.....	\$237,700.00	\$69,095.35	\$168,604.65	\$63,721.88	\$69,095.35
						\$6,339.65
						\$966.18

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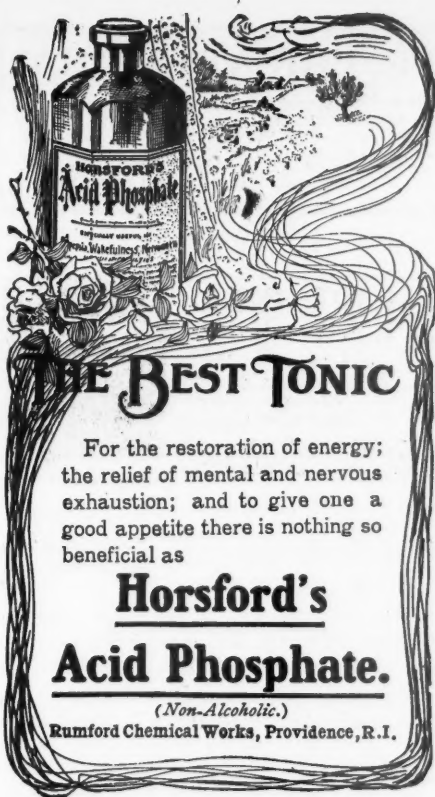
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Patent Thumb Index
change price to
\$2.85

When you write to Advertisers, kindly mention MISSIONS

A secretary of one of our Mission Societies recently received a letter from a friend which read:

"I have read your advertisement about Annuities, and if you have any of those bonds left, I would like to secure one. Please let me know at once."

It might be well for us to say to the 100,000 or more readers of MISSIONS that we have enough bonds in stock to send to all who wish to secure these securities, and can deliver them at once.

The rate of interest is very attractive, and varies from 3 1-2 to 8 per cent, dependent upon the age of the person who secures the bond.

One good point in favor of this form of missionary investment is that the interest can be continued to a second person whose name is mentioned in the bond, after the person who purchases the bond has died.

All the Missionary Societies give the same rates of interest.

For a description of these bonds, address Department A of any one of the following Societies of which you may prefer to make inquiry:

AMERICAN BAPTIST FOREIGN MISSION SOCIETY, Ford Building, Boston, Mass.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

23 East 26th Street, New York City

AMERICAN BAPTIST PUBLICATION SOCIETY, 1701 Chestnut Street, Philadelphia, Pa.

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Ford Building, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Avenue, Chicago, Ill.

MINISTERS AND MISSIONARIES BENEFIT FUND OF THE NORTHERN
BAPTIST CONVENTION, 23 East 26th Street, New York City



Those Missionary Debts

The Last Call—The Campaign is On

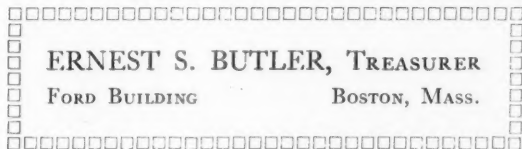
About Forty-Five Thousand Dollars was still needed on Nov. 15th. All the churches were asked to give something. To lose the Fifty Thousand Dollar conditional offer would be a calamity just now, as this is a critical year.



Has Your Church Had a Share in This Effort?

Have You Personally Given Anything?

IF NOT, SEE THAT SOME OFFERING IS MADE
BEFORE DECEMBER 25, AND SENT TO



SOME ENCOURAGING FACTS

¶ The Committee of Twelve has done its full duty. If the churches do theirs the notes of appeal will be turned into a song of victory to swell the Christmas cheer.

¶ The receipts of the three Societies for whose debts special offerings are asked show an increase over the first six months of last year. Note this: Since April 1, when the denomination has been asked to pay a debt of \$276,000, all but \$45,000 was in sight Nov. 15, and yet these Societies have received a total of about \$25,000 more than they did last year, when there was no appeal for debts.

¶ Nor has this lessened the income of the other Societies, for the two not in debt show a combined increase of \$21,983 — or for all Societies about \$47,000 advance. This is certainly encouraging, and not a little credit must be given to the Every-Member Canvass movement; but it is also doubtless true that the raising of the debts is a stimulant to general benevolence. **DO NOT FAIL TO DO YOUR PART TO MAKE SUCCESS CERTAIN.**



CHRISTMAS GIFT

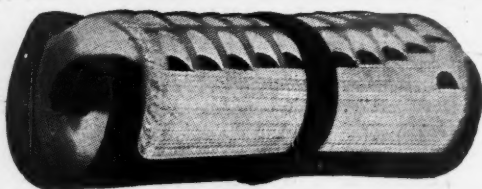
Our many friends and customers among the readers of MISSIONS will be glad to learn that we have arranged another Special Holiday Bargain for 1914 which totally eclipses all other Bible Bargains ever before made in the history of book selling. So, then, we now offer you and your friends a brand-new edition of our famous large type

\$5 **COMPLETE SELF-PRONOUNCING TEACHERS' BIBLE** **FOR ONLY** **\$1.50 EACH**

Carefully packed in individual boxes and sent by mail or express with **CHARGES PREPAID**

This handsome and complete Teachers' Bible is printed from large, clear (Bourgeois) type and ordinarily sells for \$5.00. The Special Christmas Price given above is just about the cost of manufacturing in large quantities, and is offered both as a special courtesy to our many friends and customers and in order to add a few more names to our mailing list of book-buyers. This beautiful Self-Pronouncing Teachers' Bible contains the complete text of the Old and New Testaments in the Authorized Version, printed in a large, clear type on fine Bible paper. It has "References," "Subject Index," "Concordance," "Dictionary of Proper Names," "Biblical Atlas," and full "Teachers' Helps." It is handsomely and durably bound in French Morocco, Divinity Circuit (overlapping edges), has silk head and marker and red under gold edges.

IT IS THE MOST APPROPRIATE AND ACCEPTABLE PRESENT YOU COULD POSSIBLY MAKE TO A RELATIVE, FRIEND, SUNDAY-SCHOOL SUPERINTENDENT, TEACHER, OR SCHOLAR.



OFFER No. 2

For \$2 With All Charges Prepaid

We will send this beautiful SELF-PRONOUNCING TEACHERS' BIBLE, silk sewed with silk headband and silk marker, with patent thumb index cut in edges, and with your name (or any name you prefer) engraved in pure gold on outside cover. We will also include your card and send the Bible to any address so that it will arrive just in time for Christmas.

WHAT OTHERS SAY ABOUT IT.

"The Bible arrived safely and we are simply delighted with it. It is, indeed, a wonderful bargain." — *Mrs. Peter Lamy, Los Angeles, California.*

"The large type Bible I ordered came today and I am much pleased with it." — *W. W. Norwood, Lenoir, North Carolina.*

"The Bible received. Thanks. The print seems very clear and I am eighty-three years old." — *Mrs. K. S. Doughty, Macon, Missouri.*

"My Bible came in good condition and I am much pleased with it. The type is good and the teachers' helps are excellent." — *Miss H. P. Axtell, Newark, New Jersey.*

Our Absolute Guarantee

We guarantee that every Bible will be perfectly satisfactory in every respect or money refunded. Remit by cash, express or post office order, or draft on New York or St. Louis Bank. If you send personal check, add 5c exchange.

Please write name and address plainly. **DO NOT DELAY.**

12-14 Miss.

The Bible Educational Society

1129 Pine St.,
ST. LOUIS, MO.

Send me by mail one COMPLETE SELF-PRONOUNCING TEACHERS' BIBLE, for which I enclose your Christmas Bargain Price of \$1.50.

SHIP TO

(NAME).....

(ADDRESS).....

NOTE—If you prefer Bible with Thumb Index and name engraved in gold on cover, scratch out \$1.50 and write \$2 above.

FOLD, TEAR OFF, SIGN, AND MAIL AT ONCE



SIZE WHEN OPEN, 8 by 11 inches.
MAIL COUPON ON THE LEFT AT ONCE.

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